



1988

St. Mary's Training School (1882-1930): The Function of Education in Society as Reflected in a Catholic Institution

Geraldine Augustyn Kearns
Loyola University Chicago

Follow this and additional works at: https://ecommons.luc.edu/luc_diss



Part of the [Education Commons](#)

Recommended Citation

Kearns, Geraldine Augustyn, "St. Mary's Training School (1882-1930): The Function of Education in Society as Reflected in a Catholic Institution" (1988). *Dissertations*. 2657.

https://ecommons.luc.edu/luc_diss/2657

This Dissertation is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Dissertations by an authorized administrator of Loyola eCommons. For more information, please contact ecommons@luc.edu.



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License](#).
Copyright © 1988 Geraldine Augustyn Kearns

ST. MARY'S TRAINING SCHOOL (1882-1930):
THE FUNCTION OF EDUCATION IN SOCIETY
AS REFLECTED IN A CATHOLIC INSTITUTION

by

Geraldine Augustyn Kearns

A Dissertation Submitted
to the Faculty of the Graduate School
of Loyola University of Chicago
in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

May

1988

ACKNOWLEDGMENTS

The author is grateful for the advice and counsel of her director, Rev. F. Michael Perko, S.J. Also, the author wishes to express her thanks to Dr. Gerald Gutek and Dr. Max Bailey for reading the dissertation, and making many helpful suggestions.

The author wishes to express her gratitude to her husband Donald and their seven children, who agonized with and gave support to the writer, when she needed it most. The author especially wants to express her appreciation to her sisters, Jean and Carol, who never doubted that the writer could reach her goal.

VITA

The author, Geraldine Rosaly Kearns, is the daughter of Michael Augustyn and Rosaly Kapustka, who emigrated to the United States from Poland. She was born in Chicago, Illinois on November 17, 1930.

Her elementary education was obtained at St. Helen's Catholic School in Chicago, and secondary education completed in 1948 at Tuley High School in Chicago. Her degree of Bachelor of Science with a major in education was granted from the University of Illinois at Champaign in 1953. She was awarded the Master of Education degree by Loyola University of Chicago in 1958. Credentials and certification for the city of Chicago and the State of Illinois in special education and counseling were completed at Northeastern Illinois University and National College of Chicago by 1975. An internship in counseling, through Northeastern Illinois University, was done at Maryville Academy, formerly St. Mary's Training School, under the direction of Cheryl Heyden.

The author is married to Donald E. Kearns, and has four sons and three daughters. While completing her work for her doctorate, the writer was employed as a special education teacher for the Chicago Board of Education.

PREFACE

St. Mary's Training School (1882-1930): the Function of Education Society, as Reflected in a Catholic Institution is a history of a Catholic child-care institution, as it responded to the educational and social transformation occurring at the beginning of the progressive era. How its growth and development were effected by the cultural, political, social, and economic forces of the time was explored. The focus of this dissertation was to discover through historical research how St. Mary's Training School sought to adapt, change, or combat the pressures of internal and external forces.

The primary method of reseach used to prepare this dissertation was historical. It relied heavily on documentary sources available at Maryville Academy in Des Plaines, Illinois, formerly St. Mary's Training School, and the Chicago Archdiocesan Archives. Topical investigation, pertinent to the institution, on immigration, Indian education, nativism, and court cases regarding the Establishment Clause of the U.S. Constitution led the researcher to documents housed at Loyola's Law Library; the Chicago Public Library, Government Documents; Newberry Library, Ayer Collection; Des Plaines Historical Society; the Chicago Historical Society; and the reservation census and allotment rolls at the Bureau of Indian Affairs and North Dakota Heritage Center in Bismarck, North Dakota.

A review and analysis of the secondary sources, noted in the Loyola and DePaul theses on St. Mary's Training School in 1933, 1942, and 1953, gave other topical clues to investigate. Subject matter presented in those studies such as, training schools, child-care institutions, Des Plaines, Feehan, Feehanville, Columbian Exposition, Mundelein, nativism, Americanization, Indian education, progressive era, Christian Brothers, Sisters of Mercy, and anti-Catholicism provided important leads.

Analysis of primary and secondary materials focused on five areas of discussion during the time period of 1882 to 1930. They were: early growth and expansion; influence of urbanization, industrialization, and massive immigration concurrent with the common school movement; accommodation of Catholic school education with public school education; legal issues surrounding financing of secular institutions with public funds; and, influence of social and educational reforms during the progressive era.

The early records of St. Mary's Training School, most of which have been transferred to the Chicago Archdiocesan Archives, were scanty, since a fire in 1899 destroyed many of the original documents. Of the sixteen ponderous volumes containing the minutes of the Board of Trustees, Volume I is missing. This volume, however, was not destroyed in the fire, as it is mentioned in the Master's theses from Loyola and DePaul Universities. A short reiteration of the early

history of the school, however, is reported in Volume XII. Furthermore, enough information was garnished from existing records to enable the researcher to pursue further investigation in schools similar in nature to St. Mary's, such as Angel Guardian Orphanage and St. Hedwig's (Orphanage) Manual Training Schools.

The primary objective of this dissertation was to present a history of St. Mary's Training School in the cultural, political, social, and economic context of 1882-1930. The educational functions of Feehanville, its most common name, reflected the philosophy of public education, and an American values structure. It would not, however, align itself with a totally secular philosophy. The institution always maintained its identity as a Catholic institution, where a good Catholic was also a good American.

It was intended that this dissertation provide a historical overview, from 1882-1930, of a Catholic institution in a time of great educational and social reforms. It was not intended to be a definitive statement of all aspects of the school. The study is a starting point for further in-depth examination of certain areas of interest. A possible area for further investigation would be the change from the old congregate organization, common to early child-care institutions, to the residential setting of today, based on the Boys' Town model, at Maryville -- The City of Youth.

TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS.	ii
VITA	iii
PREFACE	iv
Chapter	
I. INTRODUCTION	1
Social Changes	1
The New Immigrants.	2
Education as a Change Agent	3
Philanthropy and Social Justice	5
Character Education through Religion, Education, and Work	7
Urban Philanthropy	9
Juvenile Reform	11
Catholics and Social Reform	14
Catholic Social Efforts in Chicago.	15
Bridgeport Industrial School--the First	16
Americanization and Assimilation	18
Dissertation Focus	21
II. THE BEGINNING YEARS	25
Education as a Preparation for Life	26
The Tribune and Manual Training	29
Apprentices and Unions	30
Early Efforts in Care of Dependent Children	32
Bridgeport Industrial School for Boys	33
Incorporation of St. Mary's	33
The People of Des Plaines	37
Laying of the Cornerstone on 8 October	39
Chicago Manual Training School	44
A Comparison	45
Conclusion	46
III. ST. MARY'S IN AN EMERGING INDUSTRIAL SOCIETY	54
The Dedication of 1 July 1883	58
Early Residents of the School	65

Arrival of the Indians	66
Indians and Civilization	67
Acculturation and Training at St. Mary's	69
Departure of the Indians.	70
Conclusion	71
 IV. TIME AND GROWTH, CHANGE, AND EXPANSION	 79
Irish and German Catholic Institutions	81
Homes for Dependent Children	81
Compulsory Education and the Parental Right of Choice	83
World Columbian Exposition of 1893	87
St. Mary's Training School at the World's Fair	89
Purchase of the Parmalee Farm	93
Another Beginning	94
A Plan for Rebuilding	97
Death of a Benefactor	98
Conclusion	98
 V. A NEW BEGINNING IN A NEW CENTURY	 106
Assimilation and Acculturation of New Arrivals	107
From Scientific Charity to Child Saving	110
Continuing the Work	112
The Care of Dependent Children	113
Plans for the New St. Mary's Training School	114
The Sisters of Mercy Arrive	115
The Cost of Financing	116
The New Construction	117
Aiming for Self-Sufficiency	118
Death of Archbishop James E. Quigley	119
Conclusion	120
 VI. LEGAL STRUGGLES AND THE ESTABLISHMENT CLAUSE	 126
The Battle Begins	128
Investigations	129
Curran Commission	130
Church-State Relationships	132
<u>Edward A. Stevens v. St. Mary's Training</u> <u>School</u>	132

<u>William J. Trost v. The Ketteler Manual</u>	
<u>Training School</u>	133
Basis for Judgment	134
<u>William H. Dunn v. The Chicago Industrial</u>	
<u>School for Girls</u>	135
Judge Baldwin's Decision	136
The Suspension of Financial Aid	137
Response by Archbishop Mundelein	138
Request for Change	139
An Appeal to the State's Supreme Court	140
Direct and Indirect Aid Defined	141
Dunn v. Chicago Industrial School as	
Precedent	143
Catholic Charities	144
Conclusion	145
 VII. EDUCATION IN A TIME OF REFORM	150
 Early Philosophy of Education	150
Delinquent or Dependent	151
The Half-Day Method of Training	152
Changing the Administration	153
Record Keeping	157
Co-educational Schooling	158
Change in Curriculum	159
Fads and Frills	160
Kindergarten Arrives	162
Life Goes On	162
Cottage System	163
Education Equal to Chicago	164
Conclusion	165
 VIII. SUMMARY AND CONCLUSIONS	171
 Education as a Transmission of Culture	171
Establishment of the Second Best System	173
Preparation for Life	175
Establishing a Charitable Institution	178
Program and Philosophy	180
George Cardinal Mundelein--the Businessman	181
Conclusion	184
 BIBLIOGRAPHY	189

CHAPTER I

INTRODUCTION

The dedication of St. Mary's Manual Training School in Des Plaines on Sunday, 1 July 1883 came at a time in history which had been described as a period marked by great educational and social transformation. It occurred at the end of the "gilded age," and the beginning of the "progressive era."

SOCIAL CHANGES

During the last decades of the nineteenth century, the United States was still in the process of transformation from an agrarian and rural nation into an urban and industrial one. Scientific and technological developments were causing a mass influx of Americans from the farms into the cities to the factories in search of employment, and a better standard of living. Population growth in the cities was further increased by the number of immigrants from Europe who had come for the same reasons as colonial immigrants. They saw better economic and educational opportunities in America.¹

The population of cities from 1870 to 1890 showed phenomenal growth. During that period, Chicago grew from a town of 298,977 to a city of 1,099,850. Americans had flocked to the city from farms and small towns in ever

increasing numbers, seeking jobs and better lives. The population of Chicago was further enhanced by the rising numbers of immigrant arrivals.²

THE NEW IMMIGRANTS

In the years following the Civil War, immigrants had been arriving at a rate of 300,000 to 400,000 a year. By 1882, however, the total had reached 800,000 yearly. The ethnic background of the new arrivals differed tremendously from those who had come before them. Until now, most of the newcomers emigrated from Great Britain and northern Europe, "more or less reflecting the American ethnic balance" of their predecessors. They were "absorbed" readily into the American mainstream without too much difficulty. The new wave of immigration was primarily from the southern and eastern parts of Europe. These new arrivals were looked upon as the "landless, the unskilled, the poverty-stricken." They were totally unfamiliar with Anglo-Saxon ways. With such a diversity of languages and customs, they were not too welcome in the land of the Statue of Liberty.³

The problem of increasing city population had become twofold. First, the physical resources of cities were strained by the new immigrants; second, the cities could not accommodate the new citizens who had emigrated from the farms. Prosperity prevailed for some, but unemployment,

poverty, slums, disease, child labor, excessive working hours, and low wages were the lot of more.⁴

EDUCATION AS A CHANGE AGENT

Industrialization, urbanization, and massive immigration occurred concurrently with the common school movement. Common schooling was an attempt to modernize and make efficient the variety of patterns of elementary education that existed. It was the means by which conformity to American life would be achieved. Achievement of this goal of homogeneity was through the imposition of the English language, and the ideology of Americanization. The common schools were to be agencies of Americanization, uniform in a Protestant value orientation. The common schools were to become agencies of the perpetuation of the American ethic through the indoctrination of prescribed values on an increasing multi-cultural foundation.⁵

Many people saw education as having the power of redemption of all the wrongs in American society. It was "almost universally assumed" that all things could be remedied by education. It was a "secular grace" by which all beings were changed into 100 per cent middle-class Americans -- immigrants, Indians, Blacks. There were, however, sharp differences of opinion of what constituted an education, and how the young were to be taught. The conflict was whether education should be scientific and

practical or liberal and classical. Also, in conflict was the issue of religion in the schools, especially the common schools. Proponents of a universal system of public elementary schools argued that non-sectarianism would promote a greater sense of national unity, an important consideration in education for citizenship in a republic. Concurrent with the development of the common schools was the issue of public tax support of sectarian institutions in what had originally begun as private and voluntary charitable support.⁶

Common schools had become a fixed part of the American way of life, having evolved from Protestant-tinged beginnings into an educational system resting on a secular base. Public schools were tax-supported, free to the public, nonsectarian, and integrated into state systems. Among the social and intellectual trends that would effect education was the rising materialism of the nation which "embraced the philosophies of naturalism and pragmatism, the concept of individualism, the cult of success, and Darwinism which questioned the view of creation in the Bible." An important aim of education, articulated by many educators, was social efficiency. Social efficiency extolled the virtues of individual responsibility and social insight. Into this arena, came new, mostly Catholic, and poor immigrants.⁷

PHILANTHROPY AND SOCIAL JUSTICE

In the years prior to the new immigration, a new kind of philanthropy and social justice had evolved. It had come from a feeling of religious humanitarianism which entered into a secular ideal of social justice. Most people thought that social justice was a matter of following moral precepts, and that true Christianity, notably Protestant, impelled society toward democratic values and forms. American churches were democratic in their structure, and dependent on the voluntary support of their members. The religious humanitarians emphasized sympathy and duty for the unfortunates. Helping the underprivileged was "not only a token of divine mercy," but was a means of making life better for everyone -- giver and receiver. The mission for the philanthropists was one of giving alms to the poor, and removing them from the "indignity and humiliation of begging" to the self-respect and independence of self-support which came from gainful employment. Humanitarian reformers, however, eventually combined the feeling of "Christian compassion for the suffering," with a belief that helping was to be less dependent on voluntarism, and that, private charity was to be complemented with state aid. ⁸

The explanations for the increase in dependence on public and private charity, which emerged during the nineteenth century were numerous and varied. They enveloped, however, two main premises regarding the poor.

paupers had been conveniently divided into two groups: those whose poverty was a result of personal failings, and those whose poverty resulted from economic conditions over which they had no control. The non-economic factors of intemperance, improvidence, and indolence were the most commonly noted personal traits offered by the reformers as contributing to poverty. The intemperate and excessive use of alcoholic beverages was deemed the cause of misery and want, although the lack of foresight for future needs was also mentioned as a reason for "falling into want." The poor were also condemned for their laziness. Their love of "sloth" led them to prefer an existence as a recipient of alms to the dignity of working. The causes of poverty, therefore, were assigned to intemperance, improvidence, and indolence singly or in combination. There was recognition, however, of poverty resulting from some unforeseeable circumstances.⁹

In this context of unforeseeable conditions of poverty, a delineation between the deserving and undeserving poor was made. The deserving paupers were those who were victims of misfortune, sickness, and adversity. They were those who were physically unable to labor, friendless widows, helpless aged, orphans, dependent children, and those unemployed by reasons of uncontrollable economic factors. Inadequate wages, inequitable social arrangements, and industrialization were but a few of the non-personal,

economically related explanations for poverty. Consequently, a distinction was made between the honest, industrious, but unfortunate poor in need of help from the "idle and vicious" paupers who were in need of reforming, character building, and suitable employment. Charitable organizations, whether private or public, emphasized the need to avoid indiscriminate almsgiving, lest the unworthy get what was meant for the worthy poor. ¹⁰

The cure for urban poverty as prescribed by humanitarian reformers was employment with higher wages, prevention of vice, and character improvement through religion, education, and a job. Agrarian reformers found a solution in free homesteads for the poor, as farming was considered an essential ingredient for the development of an appreciation of hard work and industriousness. An additional benefit was one of health. The fresh, country air promoted a strong body.¹¹

CHARACTER EDUCATION THROUGH RELIGION, EDUCATION, AND WORK

The concept of character improvement through religion, education, and work had survived from the time of the Puritans and the Massachusetts Law of 1642, which closely paralleled the English Poor Law of 1601, that required the apprenticeship of pauper children. It contained two major provisions: that taxes levied on all property owners within a given parish for the support of

paupers; and that all poor and dependent children be bound out as apprentices in order to learn a useful trade. The New England Calvinists, motivated by the Poor Law, enacted the famous "Old Deluder Satan Law," which required every town of fifty or more families to appoint a teacher of reading and writing. New Englanders feared that a class of ignorant citizens would not only be prone to the devil's wiles, but might also become a dependent class draining the states' prosperity. In the South, Virginia and North Carolina, also influenced by the English Poor Law of 1601, made it compulsory for orphans and pauper children, as well, to be apprenticed. Orphans and poor children were indentured to masters of specific trades to learn a particular skill. The master, in addition to teaching his trade, was also required to provide instruction in reading and writing. The idea of combining the 3Rs with learning a trade would carry into the next centuries.¹²

Although a well-defined system of formal education had not developed in the South, as it had in the mid-Atlantic colonies, the growth of various private denominational schools did develop in both. However, these denominational or charity schools were supported by private endowments or gifts. The Society for the Propagation of the Gospel in Foreign Parts, for example, an Anglican missionary society, maintained elementary schools which

provided religious instruction, reading, writing, and rudimentary arithmetic.¹³

It was the common school, however, which was touted by many and with a spokesman in Horace Mann, that preached a legacy of educational opportunity for every American child regardless of his social, religious, or economic background. Common schooling also avoided the stigma attached to state education that had developed with the paupers' and apprentices' schooling provided by the English Poor Laws. The common schools were to serve as a unifying force, assimilating immigrants, foreign language groups, and other diverse elements in American society into one nation. The response, by the newly arrived Catholic immigrants, to the common schools, was the establishment of Catholic schools and institutions. It was a reaction to demands by the Protestant public for a homogeneous American culture, devoid of ethnic loyalties.¹⁴

URBAN PHILANTHROPY

Paralleling the development of the common schools in the nineteenth century was the religious responses to urban pauperism, perceived as the result of massive immigration, and a need for salvation of the unfortunates. The early institutional responses to urban poverty first came from people who had religious interests and motives. These philanthropists were of two broad types. One was native,

protestant, and missionary. It expressed a concern of pious and usually well-established, people for those who were strangers, outsiders, and often unchurched. The other type of charity developed among the immigrant groups as forms of mutual aid, in order to promote a "fellow-feeling" of communal life. Whether native or immigrant, charity was religious in its inspiration and goals. The giver, like the Good Samaritan, "consecrated" his time and means. The material relief was important to the recipient, but so was the spiritual consolation and inspiration that accompanied it: caring and sharing on the giver's side encouraged faith and hope on the receiver's.¹⁵

The city mission, among Protestants, was a specific response to slum conditions and those that lived in them. The purpose of the city mission was to bring the truth of revealed religion -- the good news of the Bible -- to those who did not have it. The missionaries handed out literature, explained it, pleaded and prayed with the listener. The mission churches were free; they did not demand pew rent or contributions. Since they provided their services below cost, they were not self-supporting. Some were missionary stations set up by wealthy congregations; others were funded by denominational associations that were pleased to delegate their duties in this way. Many sought funds among country churches by the same advertisements and methods that were used to win support for foreign

missionaries. There was, however, no mass conversions of the Irish or Germans, Jews or Italians. Much good was done, and many institutions established. But, what was originally a charity incidental to the message often came to look like a sectarian bribe. The message of conversion was often less important than the worthiness of the charity itself. The Protestant missionaries had championed such measures as temperance, the Sunday school, and moral conversion, so that they could do their job of salvation better. Unexpectedly, the mission to preach the Gospel, a trend known as social gospel, had developed into secular humanitarianism.¹⁶

The greatest of the city missions arrived in 1880--the Salvation Army. It found its special work not in immigrant slums, but among prisoners, vagrants and derelicts in industrial cities. Urban centers were opened where men could get food and lodging, as homes for "fallen women" and their children, nursing and medical help, and summer outings for children.¹⁷

JUVENILE REFORM

Children in prison, who were considered more unfortunate than those in pauper asylums, were a growing concern for nineteenth century gospel reformers. Some of these juveniles were lawbreakers, but more often, they were sent to prison because there was no place for them. Many were not criminals, but were separated from their families,

and left to fend for themselves. Oftentimes, they were in prison only because there was no other place for them. Through the intervention of John Griscom, representing the New York Society for the Prevention of Pauperism, and Thomas Eddy, a prison reform activist, the first reformatory for juvenile delinquents in the United States was founded in 1825. Shortly afterwards, Philadelphia, traditionally the center of American prison reform activities, built a similar House of Refuge. Boston, under the prodding of Mayor Josiah Quincy, followed suit. The success of the Boston House of Reformation led Theodore Lyman in the 1840's to make gifts totaling almost 75 thousand dollars for the establishment of the first state juvenile reformatory at Westborough, Massachusetts.¹⁸

While other humanitarians were demanding special institutions for wayward youth, Charles Loring Brace, a city missionary in New York, developed a comprehensive program for combatting delinquency at its source. The New York Children's Aid Society, organized by Brace in 1853, provided religious meetings, workshops, industrial schools, and lodging houses for the poorest and most neglected children of the metropolis. Brace regarded these undisciplined and often homeless children as menaces to society. He was particularly interested in "draining" New York of destitute children. Beginning in 1854, the Children's Aid Society sent hundreds of boys and girls to foster homes in the West

each year. Brace, like Cotton Mather, believed the best charity that could be offered the idle was an opportunity to work; he was convinced that boys and girls were better off in Christian homes, especially farm homes, than in any institution. Catholics complained that Catholic children were being sent to Protestant homes; westerners protested that the Children's Aid Society was filling western jails and reformatories with petty criminals; and welfare workers objected that the Society did not carefully scrutinize the homes in which it placed children. Brace's work, however, did much to popularize foster-home care for dependent children as opposed to institutionalization, and his preventive "child-saving" approach, was adopted at a time when much emphasis was placed on correctional or reformatory methods.¹⁹

Although many other antebellum reformers shared Brace's views about the family life of the poor and the importance of environment, most of them had chosen a different strategy: institutions. Throughout the early decades of the nineteenth century, reformers had built houses of refuge, orphanages, and reform schools. The early institutions usually made no distinctions between children whose parents were paupers or criminals and those who had been convicted of crime. All of them were considered potentially dependent. Crime, poverty and ignorance all stemmed from the same underlying conditions; it was a

matter of circumstance which character defect appeared dominant at any one time. To remove the child from his environment, whether to a foster home or an institution, was to remove him from the forces that had contributed to his character defect. Removal of the child to a new environment was to place him where he could be reshaped, reformed into a good American citizen. The new philosophy of philanthropy was deemed "child-saving." Almost overnight children became "the symbol of a resurgent reform spirit," which was to continue into the twentieth century.²⁰

CATHOLICS AND SOCIAL REFORM

Catholics brought with them to America an approach to social reform which differed greatly from evangelical Protestantism. Catholics defined social reform as "basically carrying out the corporal works of mercy to the poor, the hungry, and the homeless." They viewed these works as acts of charity, and not social change. Catholic charity was less judgmental in its readiness to help, in that it did not question the worthiness of those receiving aid. Catholic charity was reticent to condemn, in that it did not lay blame on those receiving aid.²¹

Parish societies attached to most churches, as well as, individual efforts of Catholic clergy reflected the traditional approach of Catholic alms-giving. In contrast to the evangelical Protestants, Catholic efforts were sought

to alleviate the suffering of the poor rather than to prevent it. A "fear of Protestant proselytizing," however, drove Catholics to create their own orphan asylums, hospitals, homes for young women, and Catholic parochial schools. These institutions, for the most part, were organized according to their ethnicity. The Catholic Church, as an immigrant, working-class institution, lacked the resources available to the Protestant community. Even so, it built major institutions and devoted a great share of its resources to the poor. If it were possible to compare Catholic and Protestant charitable efforts, it would show that the Catholic Church, through its clergy and laity, contributed a greater proportion of its resources than its Protestant counterparts.²²

CATHOLIC SOCIAL WELFARE EFFORTS IN CHICAGO

The parish was the center around which neighborhood charitable societies were organized. The first principal relief organization in the parishes was the St. Vincent de Paul Society, brought to American shores from France in 1845 by Catholic laymen. Its growth in Chicago did not blossom until the pastor of St. Patrick's Church, in December of 1857, organized a parish unit called a conference, at a meeting with his congregation. At this meeting it was determined that the best way of assisting the needy was through an organization of conferences composed of small

groups of men. Each unit provided a specific service. Their goal was "the exercise of charity in many ways, but chiefly, to visit poor families, to minister to their physical wants as far as means will admit, and to give such counsel for their spiritual good as circumstances may require, and to look after male orphans when they shall have left the asylum." 23

BRIDGEPORT INDUSTRIAL SCHOOL -- THE FIRST

By 1851, from its initial beginning at St. Patrick's Parish, St. Vincent de Paul Society had grown to ten conferences. One of the conferences was St. Bridget's, an Irish parish in the suburb of Bridgeport. Soon after its inception into the St. Vincent de Paul Society, St. Bridget's parish established the Bridgeport Orphanage.²⁴

The problem of providing for orphans and dependent children had become an increasing problem as the St. Vincent de Paul conferences grew. Through the efforts of the Vincentians, an "orphan asylum-reformatory" was established, in a building next door to St. Bridget Church, to alleviate the problem in some small way. This "child-oriented institution" was to become an orphan asylum for poor, homeless, and neglected youth, as well as a house of refuge and juvenile reformatory for delinquent and wayward youths of the city. Its use, solely as an orphanage, was abandoned in 1859, when the Christian Brothers took over the

building. The Christian Brothers, who had come from St. Louis, agreed to operate it not only as an orphanage and refuge, but also to develop it into, what was to become, the first industrial school for boys in the archdiocese of Chicago. Throughout its limited history, the school was called Bridgeport Institute, Bridgeport Industrial School for Boys, Illinois Industrial School, and Catholic Industrial School. Though regarded by many as the first known Chicago reformatory, its primary objective was not as a punitive institution, but as a child care agency whose function was providing the necessities of food, clothing, and shelter. Its secondary purpose was to develop an educational program that was relevant and meaningful. Manual training seemed to fulfill these objectives. Bridgeport Industrial School remained at 2928 South Archer Avenue in Bridgeport serving as an orphanage, reformatory, refuge, and industrial school for boys until 1882.²⁵

After twenty years of service, Bridgeport Industrial School became overcrowded, and ill-equipped to provide for the needs of its residents. Therefore, in 1882, the industrial school was transferred to Des Plaines by Archbishop Patrick Augustine Feehan, the first archbishop of the Chicago Catholic diocese. The new facility, St. Mary's Training School, oftentime called Feehanville after its founder and benefactor, specifically incorporated under the laws of Illinois as a training school to fulfill the

requirements for partial state funding. The management of the larger and better equipped institution remained in the hands of the Christian Brothers, who were to accept dependent and orphaned boys from the archdiocesan parishes, as well as, those assigned by the courts of Cook county. The partial funding with county funds, a needed additional source of income, would lead to legal complications, with reference to the Establishment Clause of the First Amendment of the U.S. Constitution, in the first two decades of the twentieth century. 26

AMERICANIZATION AND ASSIMILATION

The nation's schools and institutions and institutions were called upon to provide more than just education for citizenship, and training in an industrial society. The schools, more than any other institution in American society, bore the prime responsibility for Americanizing the first Americans, and the millions of immigrants that poured into the United States from the middle of the nineteenth century to the second decade of the twentieth century. St. Mary's Training School was no exception.

The purpose for which the institution was founded in 1883 was to accommodate and provide appropriate care and training for the dependent, neglected, and delinquent children the Chicagoland area. The education for the

acculturation and assimilation of boys of German, Italian, Bohemian, Polish, Jewish, Irish, Black, Slovenian, Canadian, American, Persian and Scotch heritage was manual and through the use of English.

Added to the membership rolls of one hundred twenty boys at St. Mary's Training School, during the summer of 1883 and January of 1884, were fifty-three Sioux and Chippewa Indian boys from Devil's Lake and Standing Rock reservations in the Dakota territory. Some had come from the Indian camps of both reservations, while others had been transferred from the Boys' Industrial School on Devil's Lake reservation. All were sent to the "industrial training school in Feehanville, Illinois" as part of the federal policy of three years training in Americanization and civilization. In 1886, the experiment in Americanization and civilization was over for the Indian boys.²⁷

The aim of the Christian Brothers with all their charges, whether Catholic, Jew, Protestant, Black or Indian, was to impart knowledge in the various branches of learning, to mold the "hearts" (souls) to the practice of virtue, and to teach some useful employment as farming, gardening, horticulture, and various trades requiring manual skills.²⁸

The Christian Brothers were to remain at St. Mary's Training School for Boys until 1906. At that time a change of policy occurred at the institution, whereby the brothers were succeeded in their management of the school by the

sisters of Mercy from St. Xavier College. This change was precipitated by the anticipated arrival of dependent girls from the Chicago Industrial School for Girls and children from other Catholic institutions located in Chicago. The increased population required more teachers, which the Mercy sisters could supply at a minimal cost for their services.²⁹

The changes which occurred under the direction of the Sisters of Mercy were changes that were part of the progressive movement of the time. The emphasis on manual training, which assumed the name vocational training, was lessened and academics and attitudes which fostered citizenship and employment were cultivated. The half-day work, study method, applied during the early years of the founding of the school, was limited to children fourth grade and beyond, where previously all children from age seven participated.³⁰

The early philosophy of easing "the hard-knock life"³¹ of orphaned and dependent children with the basic needs of food, shelter, clothing, and limited training as a preparation for life, and good citizenship no longer prevailed at St. Mary's Training School. It had been a slow, gradual upward shift to a philosophy of education as it related to the health and happiness of the child. The institution reflected the traditional Catholic crusade for charity aimed at the poor, the sick, and the homeless. Its

emphasis was on bettering the lot of the boy, but the guiding principle always was the salvation of souls.³²

DISSERTATION FOCUS

In this dissertation, we shall study the history of one particular Catholic child care institution--specifically St. Mary's Training School for Boys in Des Plaines, Illinois from the time of its founding on 6 February 1882 through the first two decades of the twentieth century. This period of history has been described as a time of industrialization, urbanization, nativism, new immigration; it was a time of great social and educational change. What effect these changes had on the philosophy of education and training, within a Catholic child care institution, situated in the quiet and isolated surrounding of the small German town of Des Plaines, is a problem seeking solution in this dissertation.

CHAPTER I: INTRODUCTION

1. Harold A. Buetow, Of Singular Benefit: The Story of U.S. Catholic Education (New York: Macmillan Company, 1970), 164.

2. The People of Chicago: Who We Are and Who We Have Been (Chicago: Department of Development and Planning), 17-23.

3. Joseph Newman, ed., Two Hundred Years: A Bicentennial Illustrated History of the United States, 3 vols. (Washington, D.C.: U.S. News and World Reports, Inc., 1973), II:17-23; Buetow, Of Singular Benefit, 165.

4. Ibid.

5. Gerald L. Gutek, Education in the United States: An Historical Perspective (Englewood Cliffs, New Jersey: Prentice-Hall, 1986), 87-88.

6. Page Smith, The Rise of Industrial America (New York: McGraw-Hill Book Company, 1984), 587; Of Singular Benefit, 164-166.

7. Ibid.

8. James Leiby, A History of Social Welfare and Social Work in the United States (New York: Columbia University Press, 1978), 68-70; Michael B. Katz, In the Shadow of the Poor House: A Social History of Welfare in America (New York: Basic Books, Inc., 1986), 58-61.

9. Benjamin Joseph Klebaner, "Public Poor Relief in America, 1790-1860," Ph.D. diss. (New York: Columbia University, 1951), 5-12.

10. Ibid., 12, 26-27; Michael B. Katz, Poverty and Policy in American History (New York: Academic Press, Inc., 1983), 2-3; Kirsten Gronbjerg, David Street, and Gerald D. Suttles, Poverty and Social Change (Chicago: University of Chicago Press, 1978), 33-34.

11. Benjamin Joseph Klebaner, "Public Poor Relief in America, 1790-1860," Ph.D. diss. (New York: Columbia University, 1951), 26-29. In 1862 Congress passed the Homestead Act which provided that a man could go west and claim 160 acres of public land for ten dollars. He was expected to live on the land and work it for five years, at which time, he would be given the land for free.

12. Gerald L. Gutek, An Historical Introduction to American Education (New York: Harper & Row, Publishers, 1970), 12-13, 18.

13. H. Warren Button and Eugene F. Provenzo, Jr., History of Education and Culture in America (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1983), 32; Gerald L. Gutek, An Historical Introduction to American Education (New York: Harper & Row, Publishers, 1970), 18.

14. Gerald L. Gutek, An Historical Introduction to American Education, 57.

15. James Leiby, A History of Social Welfare and Social Work in the United States (New York: Columbia University Press, 1978), 74-75.

16. Ibid., 76-78; Jay P. Dolan, The American Catholic Experience (Garden City, New York: Doubleday & Company, 1985), 322.

17. Ibid., 79.

18. Robert H. Bremner, American Philanthropy (Chicago: University of Chicago Press, 1960), 62-63.

19. Ibid., 62-64; Michael B. Katz, Poverty and Policy in American History (New York: Academic Press, 1983), 186.

20. Michael B. Katz, In the Shadow of the Poor House: A Social History of Welfare in America (New York: Basic Books, Inc., 1986), 106-108; Paul Lerman, Deinstitutionalization and the Welfare State (New Brunswick, New Jersey: Rutgers University Press, 1982), 107.

21. Michael B. Katz, In the Shadow of the Poor House: A Social History of Welfare in America (New York: Basic Books, Inc., 1986), 61-63.

22. Ibid.

23. St. Bridget Church, 1850-1975: One Hundred Twenty-five Years (Chicago, private publication, 1975), unnumbered; Harry C. Koenig, ed., A History of the Parishes of the Archdiocese of Chicago (Chicago: private publication, 1980), 147-148; H. Warren Boon and Eugene F. Provenzo, Jr., History of Education and Culture in America (Englewood Cliffs, New Jersey: Prentice-Hall, 1983), 168-170; Jay P. Dolan, The American Catholic Experience (Garden City, New York: Doubleday & Co., 1985), 323.

24. St. Bridget Church, 1850-1975: One Hundred Twenty-Five Years, (Chicago: private publication, 1975), unnumbered.

25. St. Bridget Church, 1850-1975: One Hundred Twenty-Five Years, (Chicago, private publication, 1975), unnumbered; Harry C. Koenig, ed., A History of the Parishes of the Archdiocese of Chicago (Chicago: private publication, 1980), 147-148; Roger J. Coughlin and Cathryn A. Riplinger, The Story of Charitable Care in the Archdiocese of Chicago, 1844-1959 (Chicago: Catholic Charities, 1981), 82-83; Minutes of the Board of Trustees, 11 May 1907, III:366-367, Box 4519, Chicago Archdiocesan Archives.

26. St. Bridget Church, 1850-1975, unnumbered; Joseph J. Thompson, Diamond Jubilee of the Archdiocese of Chicago, 741; Board Minutes, XII:4904-4907, Box 4521, CAA.

27. Bureau of Indian Affairs, Report of the Secretary of Interior (Washington, D.C.: 48th Cong., 2d. sess., 1884-1885), II:100, Serial 2287.

28. "The Training School," Chicago Tribune, 16 June 1882; "The Cornerstone Laid," Morning News, 9 October 1882.

29. Rev. Msgr. Harry C. Koenig, ed., Caritas Christi Urget Nos, 3 vols., II:925-926.

30. Board Minutes, 25 February 1914, XII:4945-4947, Box 4522, CAA.

31. Phrase used in the musical, Annie, which described her life in a New York City public orphanage.

32. Board Minutes, 26 September 1916, XIII: 5336, 5382, Box 4523, CAA; Jay P. Dolan, The American Catholic Experience (Garden City, New York: Doubleday & Co., 1985), 325.

CHAPTER II

ST. MARY'S: THE BEGINNING YEARS

St. Mary's Training School in Des Plaines Illinois, under the auspices of the Christian Brothers, developed and grew seemingly haphazardly from its initial stages of incorporation as a charitable institution for dependent, delinquent, and orphaned boys in 1882 to a manual training institution, whose function was to prepare boys to earn a living. The exact purpose for its existence during the early years of its inception would evolve and expand with the changes in the composition of the students, training and education pursued, and the objectives forced upon the school through court admissions, and requirements for partial county funding.¹

Its residents would include indigent, wayward, and neglected boys in need of reforming. It would always provide a home and proper training to all boys committed to its charge. The educational program would advance from a strictly manual, working-with-the hands, training philosophy to one of industrial and vocational training. Its name would reflect its status as an orphanage, reformatory, and refuge. St. Mary's Training School would become more than an institution that offered preparation for life. It would truly become a school for all seasons.²

EDUCATION AS A PREPARATION FOR LIFE

The industrial revolution developing during the nineteenth century had shifted the American economy from an agricultural to an industrial base. Prior to this transformation, the common school provided basic literacy and numeracy. With increasing mechanization, there was a greater demand for trained people to operate factories, build railroads, staff businesses, initiate the new industries, and handle the financial affairs of an expanding and more complex economy. Because of these social and economic forces, the need for educational change became apparent. The function of schools, therefore, would be to provide not only education that would develop the intellect and foster good citizenship, but one that would provide the skills that were needed for industrial production. It seemed practical and efficient for the public schools to provide the training needed on a large scale for industrial production.³

While training of the intellect would be the first and distinct aim of education, the training considered to be most effective was that in which all the senses were brought fully into play as factors in the general process of instruction. Manual training adapted to the age of the pupil, and properly conducted by the instructor, could promote self-discipline, and be a valuable adjunct to the purely literary and academic studies which had been the most

usual presentation of studies at the time. Ideally, the chief objective of manual training was simultaneous development of the intellectual and physical powers of boys as preparation for a particular work role.⁴

Manual training was purported to be the connecting link between books and tools, the abstract and real. It would teach the dignity of labor by example rather than by precept. Its purpose was to help in the formation of useful work with the hands, which many would never have an opportunity to otherwise acquire. It would also provide a relief from the ordinary, sedentary, and inactive life of the student. Through manual training both a respect for work and an appreciation of its worth would be cultivated. This respect and appreciation could be achieved only through direct personal contact with manual labor, in order to discover how much there was to learn in acquiring powers possessed by a skilled handicraftsman or tradesmen.⁵

Skilled workmen, according to advocates of manual training, such as C. M. Woodward, were as important as educated intellects. Education of the mind and the hands could and should be done simultaneously. In fact, mind and hands developed better together than separately. Manual occupations would bring about a new social element -- a "fairly" or minimally educated class, who could function in society as good citizens. With the creation of this new class would come a new dignity and value to their work.

Manual training was to be a preparation for a working life filled with respect and pride in a job well-done.⁶

Integration of hand and mind was a pedagogical key to manual training's "entry into the classroom." With the distinction between books and tools, and between mental functions and physical activities less delineated, educators were more willing to accept manual training. The curriculum of the common school had traditionally been used for moral and disciplinary rather than intellectual purposes. Books were used not so much as to enhance the student's store of knowledge as to cultivate the discipline of his mental faculties and provide a basis for moral behavior. The school had differentiated between the scholar's books and the workman's tools. Advocates of manual training contended that tools shaped the same mental powers as books -- the primary theme of American common school education. Exercises of manual training, it was believed, were a means not of the physical and intellectual, but of moral culture. Habits of accuracy, neatness, order, and thoroughness justified their existence. The training presented an incentive to do good work in "all directions," and offered a moral stimulus and preparation for usefulness at home and in the community.⁷

While manual training was emerging as a new concept in educational theory in the United States, according to Woodward, it had been advanced in Europe, particularly in

France for some time. The theory of the French was that an education without a trade was only half an education. Nature plus education equipped a boy for "the battle of life." But, he was not completely prepared, especially in the agricultural districts and manufacturing centers, with only "head" knowledge. He was to be armed with the practical knowledge of the workshop as well as of the schoolhouse. Education, therefore, was to be an education of the practical and the classical.⁸

Strong support for manual education developed in Massachusetts, a state with strong commitment to manufacturing interests, but a small number of skilled laborers. A skilled work force meant either increasing the number of imported European workmen or of training Americans. Manufacturers demanded that the schools be responsible for teaching basic industrial skills. The choice for manual training within the school system was made. Education in the American cities, therefore, would follow that of the Germans and English, who had claimed that industrial growth and technical training were intimately related. This positive relationship would result from the enhancement of the curriculum with manual training.⁹

THE TRIBUNE AND MANUAL TRAINING

One of the benefits of the manual training schools which had not received the attention it deserves, according

to the Chicago Tribune 2 June 1883, was that they were destined to be the agency which would thwart the organized conspiracy of foreign labor to prevent American boys from learning trades. It was these foreigners who had taken it upon themselves to dictate to employers the number of apprentices employers should hire. It would only be through the banding together of American boys, educated in manual schools, who would crush out the "foreign labor Know-Nothingism."¹⁰

The bricklayers' strike in Chicago and the strikes throughout the country, the newspaper continued, were evidence enough to show how foreign labor was preventing Americans from getting apprenticeships. The manual training schools, by equipping every boy who went to them, with knowledge of the trades he wished to learn is the agency which would "defeat the selfish and unjust schemes of trades-unionism to monopolize labor and keep it in its hands by keeping American boys out of it." The manual training schools were to right the injustices of foreign labor.¹¹

APPRENTICES AND UNIONS

The foreign labor of which the Chicago Tribune spoke were primarily the Germans. The Germans, who had come to Chicago in a steady stream after 1848 had some education or skill, and were able to attain middle-class status more quickly than the Irish who had preceded them. Unlike the

Irish, a much larger percentage of the Germans sent their children to the public schools. Consequently, the Germans were the group most concerned about the public schools. Both groups, however, joined the labor unions and, together, exercised a majority in almost all the large unions.¹²

Opposition by labor organizations to manual training was that it weakened traditional apprenticeship programs, under the direction of a skilled, generally unionized, craftsman. Labor critics of manual training focused primarily on its introduction at the elementary level. They argued that children were inadequately trained in various crafts, and the emphasis placed on manual skills denied the worker's children a more traditional education. The purpose of manual training in the public schools was that of utility, rather than physical or intellectual development. This argument was advanced by others who believed that universal public elementary education would provide the children of the working class the tools by which to participate in the more general culture. They were convinced that a boy, even with training along trade lines, would be unable to procure work without being a member of a union. A boy with an education, however, would be better fitted to cope with the world, just through the experience offered to him through the manual training school.¹³

The proponents of manual training schools won out, as was evident by the organization and success of such

institutions in St. Louis, Cleveland, Cincinnati, Indianapolis and Boston, to name a few. Chicago was to follow.¹⁴

EARLY EFFORTS IN CARE OF DEPENDENT CHILDREN

At the time that Archbishop Patrick Augustine Feehan assumed the position of head of the diocese of Chicago, the city was still endeavoring to recover from the devastating fire of 1871. It was a city which attracted a large number of boys who were homeless, hungry, and in danger of becoming criminals. The city was suffering from congestion and confusion associated with rapid growth and re-building after The Fire. Bridgeport Industrial School for Boys, which had opened its doors in 1861, as an orphanage and reformatory, was already greatly over-crowded.¹⁵

BRIDGEPORT INDUSTRIAL SCHOOL FOR BOYS

Bridgeport Industrial School for Boys, also known as Illinois Industrial School and the Catholic Industrial School was situated in Bridgeport, a mostly Irish suburban area of Chicago. This, one of the first Catholic institutions for the care and training of older dependent, orphaned, and delinquent boys, was organized through the efforts of the St. Vincent de Paul Society. The school was run by the Christian Brothers of De LaSalle Institute who cared for boys, some of whom were delinquent, yet were still

too young to find employment. The "orphanage and reformatory," opened at the time of the Civil War, was located at 2900 South Archer Avenue, adjoining St. Bridget's Church. The boys were taught such trades as tailoring, boot and shoe making, chair-caning, farming, and hand-knitting. Academic subjects were English, reading, writing, arithmetic, geography, history, elocution and natural philosophy. The facilities of the school at the time of Feehan's arrival to the archdiocese could no longer accommodate the number of boys, seven years and older, who were being sent there. Applications, therefore, for admission to the institution were being refused. It became apparent that some decision about enlarging the facility or providing another one must be made.¹⁶

Archbishop Patrick A. Feehan decided, therefore, that the problem of housing and care of the homeless, destitute, and dependent boys could not be adequately met by enlarging the existing Bridgeport Asylum, nor using the other Catholic institutions, which were also over-crowded. His plan was for a new charitable institution in the diocese for the training of boys -- a school in which dependent boys would be educated and taught some useful trade which they could later use to earn a living.¹⁷

INCORPORATION OF ST. MARY'S

Archbishop Feehan with the help of a number of

prominent members of the Catholic laity of the city, including John Lynch, president of the Bank of the Republic in Chicago, sought to form a corporation. These same men, as Board of Trustees, assumed the responsibility for carrying out Feehan's plan for the school. And so it was that St. Mary's Training School for Boys, the successor to Bridgeport Asylum, became a legal corporation under the statutes of incorporation of the State of Illinois on the sixth of February 1882. The Articles of Incorporation covered five points. They included: the name of the corporation, the object for which it was formed, its management, the names of the first Board of Managers, and its location.

The object for which it was formed was: to care and provide for, maintain, educate and teach or cause to be taught, some useful employment, all boys lawfully committed to or placed in its charge by parents, guardians, friends, relatives, or by any court, or in pursuance of any law or legal proceedings, or in any other proper manner, who, on account of indigence, misfortune, or waywardness, may be in want of assistance and training.¹⁸

Initially, the school had been established to provide for the needs of boys between the ages of six and twenty-one. Providing food and shelter, clothing, medical care, school, religious and physical training, and an opportunity to learn the trades of printing, farming, horticulture, and shoe making were the early objectives of the institution. ¹⁹

A few days after incorporation, the Board of Managers met and drew up the by-laws, elected officers, and appointed Archbishop Feehan to the office of honorary president. That spring the Committee on Purchase was authorized by the Board of Managers to take title of the property, the 440 acre Knott Farm, for the purchase price of thirty thousand dollars, in the name of the Catholic Bishop of Chicago. Knott Farm adjoining the Des Plaines River was located at Central and River Roads at what was known as River Bend, two miles from Mt. Prospect, Section 36, Wheeling Township. Its nearest neighbor was the town of Des Plaines, two miles north.²⁰

The selection of Knott Farm was not received wholeheartedly by many, because of the cost, long distance from the city limits, and lack of transportation facilities. It was precisely because of this inaccessibility, that Archbishop Feehan felt made Des Plaines more attractive.²¹

The problem regarding transportation was resolved first by the Archbishop. An agreement was reached with the Chicago and North Western Railway Company to transfer boys from Chicago to Des Plaines at a minimum rate, to give two passes to the Brothers, and to carry freight to the extent of 350 cars for five dollars a car. The contract was to hold for four years.²²

The argument about the remoteness of the property took more persuasion. Feehan had observed the general

condition of crime and corruption in the city of Chicago. The malevolence of the city had enticed many young, homeless, and penniless boys "bent upon every form of vice." The streets, police stations, and jails were over-run with youths, who when convicted, were placed in state penal institutions with older and more hardened criminals. This association with and influences by hardened criminals precluded any opportunity for reformation and rehabilitation. The archbishop, aware of the gravity of the situation and the "danger to society which the hopeless ruin and corruption of thousands of unfortunate children entailed," conceived of a place where "the evil effects of early pernicious influences might be counteracted by a healthful education in the useful avocations of life and a religious training." The place conceived was St. Mary's Training School for Boys with the presence of the Christian Brothers as the good influence combating the bad of the city.²³

The "healthful education" would take place in the country, more than thirty miles northwest of Chicago, among trees and within sight of the Des Plaines River.²⁴ A healthy body would be developing with a healthy mind. The farmland on which Feehanville stood was the perfect place for the "tough Chicago kids to adapt to their surroundings in an atmosphere of Christian living."²⁵ The healthy country location of the newly-acquired property afforded

ample opportunity and room to train the boys, particularly in agricultural pursuits, far removed from their "former haunts of suffering and vice."²⁶

Many complained that the purchase of property so remote from the city was a waste of money. Feehan's defense of the thirty thousand dollars spent was in his statement:

I am not planning or buying for the day. A quarter of a century from now, these same critics will bless me and perhaps use this purchase to prove that I was a wise man. Few laymen are fitted to judge of the future needs of the great diocese of Chicago.²⁷

To Feehan, Chicago was the great city of crime and degeneracy; River's Bend was the small farm town of morality and decency.

THE PEOPLE OF DES PLAINES

Crime did not seem to be much of a problem in the small German farm community of Des Plaines, also known as River's Bend. The early citizens of Des Plaines, primarily German in heritage, practical in nature, and farmers by trade adhered to a pragmatic philosophy of education. Education was viewed as essential, but only to the extent that it could be utilized in their relationship with the land, in the service of their family's well-being, and in communicating with friends, relatives, and business associates. The need for cultivating the soil and making a living, during the early days of settlement in the early 1800s pre-empted any thought of formal schooling. The

fundamentals of reading, writing, and simple arithmetic were generally taught "at the knee of the minister" with the Bible being the main text. During the developing years of the middle 1800s, formal education lay dormant; land needed to be plowed, crops needed to be planted and harvested. The hundred and one chores of farm living demanded the time and energy of all -- with no regard for age. Children were just another pair of hands that were needed and used. No one could be spared.²⁸

The year 1874 marked the epic point for schooling in Des Plaines. It was in that year that the first brick building was erected -- the North Division School. A classical curriculum of reading, writing, arithmetic, recitation, drawing, music, mental arithmetic, geography, history, and science was followed. Moral training, however, was also part and parcel of the curriculum. Pupils were enjoined to "avoid idleness, profanity, falsehood, indecent language, the use of tobacco, and every wicked and disgraceful practice, and to conduct themselves in an orderly and decent manner, both in school and out ..."²⁹

The Des Plaines residents did not know, in February of 1883, that the farmhouse on the Knott Farm now sheltered a total of fifteen people. Eleven Bridgeport boys from Chicago and four Christian Brothers had arrived at the existing farmhouse on the property. Henceforth, the Des Plaines residents would no longer speak of Knott Farm; they

would soon come to recognize the name of Feehanville, the name most often used in honor of its founder.

LAYING OF THE CORNERSTONE ON 8 OCTOBER 1882

Archbishop Feehan knew the advantage of good press. He was aware of the fact that his dream for the institution depended on public support, both parochial and secular, Catholic and non-Catholic, church and non-church goer, politician and non-politician. The laying of the cornerstone for the school, therefore, was an auspicious and well-publicized occasion. The day was a memorable one. Memorable because of the ground breaking ceremony itself, memorable because it happened eleven years to the day after Chicago's "Great Fire" on the eighth of October 1871.

An estimate of the crowd at the ground-breaking ranged from four to five thousand people. The crowd, however, arrived at Feehanville in detached groups contrary to the devised plan of arrival in one solid mass of humanity. The plan had been for the various Roman Catholic societies and sodalities to march en masse from Randolph and Halsted Streets, and proceed as a group in an unending ribbon of people to the Northwestern station. The procession, however, became fragmented. The crowd arrived in small, uneven numbers. Although there were numerous and frequent trains to transport the groups to Des Plaines, some chose not to board the trains at the Chicago station,

and were left to their own initiative as to a mode of transportation.³⁰

The train, which left the station in a drizzle, stopped not at Feehanville, but in the heart of Des Plaines, a distance of two miles. The procession from the railroad station to Feehanville was a colorful sight as described in the newspapers. Evidently, there were not enough teams of horses and carriages at the station to convoy the "tithe of visitors" who were there. The "country bumpkins" who drove the visitors to the farm charged such outrageous fees that the majority of the crowd "footed it" to Feehanville.³¹

The rain which continued throughout the day may have interfered with the continuity of the ceremonies, but it did not dampen the spirits of those in attendance. The attendees were a mixture of religious and laity, political action groups and non-activists, American born and ethnics, and those just out for a good time.³²

The description of the processional line-up from the train to Feehanville read more like a political rally than the laying of the cornerstone for a benevolent institutions. Just a few of the ones listed included: Father Matthew's Field Band, Total Abstinence and Benevolent Society, St. Patrick's Sons of Temperance, Brother O'Neill's Field Band, the Young Men's Society of Holy Family Parish, the Married Men's Sodality, Holy Family Temperance and Benevolent Society, Young Men's Sodality of Sacred Heart

parish, Sacred Heart Temperance Society, three divisions of Ancient Order of Hibernians, St. Joseph's (Polish) Society, and St. John the Baptist (French) Society.³³

The formal exercises of the day began at 3 o'clock and were held on a platform erected in front of the just completed building. Two more buildings were in various stages of completion. Archbishop Feehan began the ceremonies by sprinkling holy water on the cornerstone with a sprig of palm, chanted some appropriate prayers, and then gave the customary taps with the trowel. His address to the crowd followed. The purpose of the institution was succinctly presented on a banner, placed above the platform, which read, "Save the child. Welcome to St. Mary's Training School. The home of the poor and destitute of all." The Archbishop was to present this message more eloquently in his brief speech to those gathered around him.³⁴

Feehan stated that presently orphans or children abandoned by their parents had no protection; in most cases, they were forced to take to the streets. Because of bad influences around them, children were generally arrested for minor offenses and sent to reformatories or jail, because there was no other place for them. They would end up in a place where their examples came from "criminals or outlaws."³⁵ The archbishop reminded his listeners that, if on their first arrest, these young offenders had been consigned to the care of those who would teach them a trade,

and inculcate the virtues necessary for a good life, they would grow up to be honorable and respected citizens. St. Mary's Training School was going to provide an institution other than jail; the Christian Brothers would provide the examples and influence necessary for the inculcation of the virtues necessary for good citizenship. The archbishop maintained that these homeless and friendless youth of the city were not totally at fault for their dilemma. Many times these boys were thrown out on the streets by the carelessness or heartlessness of their parents. More often, misfortunes, afflictions, and poverty were the real culprits. The prelate concluded his address by reminding the audience that although the institution was a noble gesture on the part of many, it could also be looked upon as an enterprise that would appeal to the sympathy and encouragement of every taxpayer and citizen. The school would offer a place for practical training for vocations, and a place for the development of a good citizenry.³⁶ Upon conclusion of the speech, a box containing artifacts symbolic of St. Mary's founding was buried in the cornerstone.³⁷

The next speaker was Carter Harrison, Mayor of Chicago, who mixed secularism, good business practice, and a heavy dosage of praise for the institution and the Christian Brothers in his remarks to a receptive crowd. He remarked that though the day was dark and lowering, the world was

still beautiful. He explained that the Divine Architect had intended this planet to be the home of happy, industrious, peaceful men. If the men and women on earth were good, then this would be heaven on earth. It would be a perfect world if it were not for crime. Crime, he defined, was the result of the reckless, vicious, or careless training of children. The rightful training would come now, not from parents, but from the Christian Brothers at this institution. Support for the school, continued the mayor, would come not because of Christian duty, but because it was good business. It was a matter of political economy to give aid to an institution which was a preventative of crime and a protection of life and property. St. Mary's Training School would save money, in the way of taxes, and lessen crime. In summation, Mayor Harrison stated that he cared not whether the institution was Protestant or Catholic, Jew or Gentile, he wanted to see it a success as a charity which binds God to men and men to God. His concluding words were that he thanked God that as Mayor of Chicago his name was included on the parchment in the casket just laid in the cornerstone.³⁸

On 9 October 1882, one day after the laying of the cornerstone, the Chicago Tribune paid tribute to Feehanville under its simple by-line "St. Mary's Training School." It eluded to the fact that St. Mary's Training School for Boys already had a history of good deeds and quiet charity (Bridgeport). However, with the dedication of

this new institution, it had embarked upon a new epoch in its own history and reputation of good works.

CHICAGO MANUAL TRAINING SCHOOL

Chicago's answer to a school which would modify the system of instruction to fit young boys for trades, business, and a willingness and ability to earn a livelihood was not just St. Mary's Training School. It was a public institution within the city limits -- Chicago Manual Training School. Feehanville, however, pre-empted the opening of the school by six months.

It was on 25 March 1882 at the regular monthly meeting of the Chicago Commercial Club that men such as Marshall Field, R.T. Crane, John Crerar, and O.W. Potter discussed the need for industrial training. In a report dated 30 December 1882, the Chicago Manual Training School was proposed to be incorporated under the statutes of the state of Illinois.³⁹

The objectives of the school as stated in that December report was instruction and practice in the use of tools, with such instruction as might be deemed necessary in mathematics, drawing and the English branches of a high school course. The tool instruction would include carpentry, wood-turning, and other similar training. Additional tool instruction for expertise in related fields was to be included as required. The working hours of the

student was to be divided equally, as nearly as possible, between manual and mental exercises. The premise was that there could be no "thoroughly clear, vigorous, and enlightened brain without the cultivated hand."⁴⁰

The Chicago Manual Training School was touted as attracting considerable attention, not just from the citizens of Chicago, but from all parts of the United States. According to the founders, the school had been a powerful stimulus to the founding of many other such schools in other cities. In contrast to some other schools, pupils were encouraged to make useful articles for themselves and for the school, but nothing was manufactured for sale. The idea of the school was that it was to educate, and not to manufacture.⁴¹

The site chosen was the northeast corner of Michigan and Twelfth Street. The cornerstone was laid on 24 September 1883; the first examinations for admission were held 1 January 1884. Opening day in the unfinished building was on 4 February 1884, and was limited to seventy-two students. Manual training on a grand scale in Chicago proper had begun.⁴²

A COMPARISON

St. Mary's Training School at Des Plaines, Illinois followed a chronology and development similar to the Chicago Manual Training School. On 2 February 1882 the successor to

the Bridgeport Industrial School became a legal corporation under the statutes of incorporation of the state of Illinois. On 8 October 1882, the cornerstone for the new buildings on the newly-purchased Knott Farm at Des Plaines was laid. The new students occupied the farmhouse of the property in February of 1883. Either by accident or by intent, St. Mary's Training School pre-empted the opening of the Chicago Manual Training School by almost a year.

CONCLUSION

The speakers at the opening of Feehanville hammered over and over about the effects of poor moral training, the bad influences on the streets and in the homes, the need for an institution for juvenile first-offenders, and the importance of manual training for self-sufficiency and economic prosperity. Notably absent was any mention of religious indoctrination or perpetuation of the Catholic faith to a captive audience. The Christian Brothers were eluded to as influences for good, models for righteous living, and teachers of practical skills as preparation for life. The functions of education at St. Mary's Training School in Feehanville would encompass social, economic, and moral values.

The religious child care institution developed under the auspices of the Catholic clergy and laity, but its philosophy of academic and vocational education would, for

the most part, mirror the development of the philosophy of the Chicago public schools. St. Mary's Training School in Feehanville, nevertheless, would never stray from its fundamental purpose of a good Catholic education as a basis for good citizenship. A good Catholic was a good citizen.

The next two chapters will examine the early growth of the institution at a time of industrialization, urbanization, mass immigration, and educational and social reform.

CHAPTER II: ST. MARY'S: THE BEGINNING YEARS

1. A copy of the original document of chartering was filed in the office of the Secretary of the state of Illinois on 14 August 1883. An affidavit, filed in order to obtain exemption under the Social Security Act, included a copy of the original charter stating the objectives of the school. The affidavit was addressed to the Commissioner of Internal Revenue and dated 12 December 1936.

2. Minutes of the Meeting of the Board of Managers of St. Mary's Training School, X:3904-3919, Box 4521, Chicago Archdiocesan Archives. In a report to the president of the board, the manager Sister Geraldine stated that the vocational training department of the school was equal to any offered in the city of Chicago. The superintendent of the school, Father James M. Doran, noted that everything that had the least bearing on the health, happiness, and education of St. Mary's charges was being accomplished.

3. Wendell Pierce, "Education's Evolving Role," Social Issues Resource Series, Reprint American Education (May 1975), I:21-29.

4. C. M. Woodward, The Manual Training School (Boston: D.C. Heath and Company, 1887), reprinted in American Education: Its Men, Ideas, and Institutions (New York: Arno Press, 1969), 12-15, 170-178, 210-213; Board Minutes, 19 April 1913, IX:3606, Box 4521, CAA. The report by Sister Mary Geraldine, manager of the school, included in the Board minutes related to the fact that she felt that seven or more hours of devoted to work and study was too much. Board Minutes, 22 January 1914, X:3919, Box 4521, CAA. Archbishop Quigley stated that the hours for manual training and schooling were to be fixed for boys and girls over the age of fourteen. The children under fourteen were to spend the time entirely in classroom. In Board Minutes, 15 February 1915, XII:4946, Box 4522, CAA, the manual training half-day schedule was imposed on the children in grades 4-8. The change was due to the fact that St. Mary's was receiving younger children.

5. C. M. Woodward, The Manual Training School (New York: Arno Press, 1969), 175. In Board Minutes, 12 January 1917, XIII:5455-62, Box 4523, CAA, Rev. James M. Doran, superintendent of the school, expounds on the beneficial effects of the school and its training. According to Doran, it may not always prepare a boy for work, but it will at least help train him to be industrious and overcome his natural inclination to idleness and subsequent

mischievousness.

6. The underlining is mine. Ibid., 212; Board Minutes, 13 January 1917, XIII: 5474, Box 4523, CAA.

7. Marvin Lazerson, Origins of the Urban School: Public Education in Massachusetts, 1870-1915 (Cambridge: Harvard University Press, 1971), 74-81; Corporation Board Minutes, 13 January 1917, XIII:5474, Box 4523, CAA. The annual report by the Agricultural Department, at this late date, still eluded to the fact that manual training was the means by which the boys were taught and taught to do a job well. The training was described as helping him to make an honest living, no matter where he went after leaving the institution.

8. "Industrial Education and Trades-Unions," Chicago Tribune, 2 June 1883.

9. Mary Herrick, The Chicago Schools: A Social and Political History (Beverly Hills: Sage Publications, 1971), 59; Lazerson, Origins of the Urban Schools, 74-84.

10. "Industrial Education and Trades Unions," Chicago Tribune, 2 June 1883. The Know-Nothings was a popular name of a secret political party which was organized in 1850 as the Order of the Star Spangled Banner. It became known as the Know-Nothing party because when questioned about its activities, the member would say, "I know nothing," or would close his eyes, and make a zero with his thumb and finger. Their stand against unassimilated masses of Irish and German immigrants who had collected in the city proved popular.

In time the Know-Nothing party died out. It was replaced, however by similar groups. Among them were the American Protective Association and the Ku Klux Klan. Such groups were not only against immigrants but anti-union, anti-Catholic, anti-Semitic, and anti-black. In prosperous time these organizations were weak. But in business slumps, and when riots occurred, such hate groups flourished.

11. Ibid.

12. Mary Herrick, The Chicago Schools (Beverly Hills: Sage Publications, 1971), 61-62, 68.

13. H. Warren Button and Eugene F. Provenzo, Jr. History of Education and Culture in American (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1983), 158-163; Board Minutes, 11 May 1907, XIII:366-367, Box 4523, CAA.

14. "Industrial Education and Trade Unions, Chicago Tribune, 2 June 1883. The Chicago Tribune, in the same article, stated that the benefits of the manual training schools, less publicized, was that they were destined to be the agency which would antagonize and thwart the organized conspiracy of foreign labor to prevent American boys from learning trades. It is these foreigners, the newspaper continued, who had taken it upon themselves to dictate to employers the number of apprentices they should employ. It would only be through the banding together of American boys, educated in the manual training schools, who would crush out the "foreign-labor Know-Nothingism." The report concluded with the statement that the faster manual training schools multiplied, the stronger would their blows at this foreign conspiracy be.

15. Rev. Cornelius J. Kirkfleet, The Life of Patrick Augustine Feehan (Chicago: Matre and Company, 1922), 167; David Lowe, ed. The Great Chicago Fire (New York: Dover Publications, 1979), 3-5. Lowe states that the fire was Chicago's great divide, the B.C. and A.D. of the city. The fire would forever be known as "The Fire." Chicago became the only city which commemorated its conflagration on its city flag.

16. Joseph J. Thompson, Diamond Jubilee of the Archdiocese of Chicago (Des Plaines, Illinois: St. Mary's Training School Press, 1920), 741; Brother Angel Guardian, F.S.C., The Christian Brothers in the United States, 1848-1948 (New York: The Deilan X. McMullen Co., Inc., 1948), 207, 279-281. In this book, St. Mary's is referred to as an orphanage, reformatory, and home for destitute and delinquent boys. During the various stages of its development, the institution did function in all those capacities, often concurrently. St. Bridget Church, 1850-1975: One Hundred Twenty-Five Years (Chicago: Kurash Press, Inc., 1975), unnumbered. Board Minutes, 31 December 1915, XII:4903-4925, Box 4522, CAA. In the annual report for the year 1915 is a brief reiteration of the history of St. Mary's Training School.

17. Board Minutes, 31 December 1915, XII:4903, Box 4522, CAA. As cited by Rev. William David Fisher in his Master's thesis, The History of St. Mary's Training School at Des Plaines, Illinois, 1882-1942 (Chicago: Loyola University, 1942), 6-8 taken from St. Mary's Training School Corporation Minutes, I:13. The Bridgeport School Records, 1863-1870 and Volume I of the Board Minutes of St. Mary's Training School, are not at Maryville Academy, formerly known as St. Mary's Training School, or the Chicago Archdiocesan Archives. Their whereabouts are unknown to the archivists at the archives.

18. Laws of Illinois, 1872. "An Act Concerning Corporations" was approved by the General Assembly of the State of Illinois on 18 April 1872. A copy of the original document of chartering for the organization of St. Mary's Training School for Boys is on file at Maryville Academy. An affidavit filed in order to obtain exemption under the Social Securities Act, as a charitable institution, included a copy of the original charter stating these objectives. It was addressed to the Commissioner of Internal Revenue and dated 12 December 1936.

19. Ibid.; Board Minutes, 31 January 1912, III: 260-261 reiterated the fact that the by-laws of St. Mary's specify that the management of the corporation is vested in the Board of Trustees. The board played an active role in the supervision of care and training of the students.

20. Board Minutes, 31 December 1915, XII:4905, Box 4522, CAA.

21. Board Minutes, 12 January 1917, XIII:5455, Box 4523, CAA. Superintendent James Doran, in his report recorded in the minutes, related the beneficial effects of the fresh country air on the health of the children.

22. As cited by Rev. William David Fisher in his Master's thesis, The History of St. Mary's Training School at Des Plaines, Illinois, 1882-1942 (Chicago: Loyola University, 1942), 6-8 taken from St. Mary's Training School Corporation Minutes, I:13.

23. Kirkfleet, Life of Patrick Augustine Feehan, 167-171.

24. The northernmost border of the city-proper at the time was North Avenue.

25. As told to me as hearsay by a resident who entered St. Mary's Training School at the age of six in 1916.

26. Kirkfleet, Life of Patrick Augustine Feehan, 170.

27. Ibid., 169.

28. Donald S. Johnson, Des Plaines: Born of the Tallgrass Prairie, a Pictorial History (Woodland Hills, California: Windsor Publications, 1984), 41-43, 73-76.

29. Mark Henkes, Des Plaines: A History (Des Plaines Bicentennial Commission, private publication, 1975), 17-18.

30. "St. Mary's School, Chicago Tribune, 9 October 1882.
31. Ibid.
32. "Laying of the Cornerstone," Chicago Record, 9 October 1882.
33. Ibid.
34. "St. Mary's School," Chicago Tribune, 9 October 1882.
35. "The Cornerstone Laid," Morning News, 9 October 1882. Archbishop Feehan seemed to have made a distinction of criminality between the East and the West. A criminal was a person who was guilty of a serious violation of the law in a large city, while an outlaw was one who committed a crime out West. The connotation was that an outlaw was a cowboy that had committed a crime in the city.
36. "The Cornerstone Laid," Morning News, 9 October 1882.
37. Ibid. The box contained the following articles: a parchment scroll on which was inscribed the names of the reigning Pope, the Archbishop of Chicago, the President of the United States, the Governor of Illinois, the Mayor of Chicago, the Chairman of the Board of County Commissioners, Chicago daily papers, Chicago Citizen, Boston Pilot, Freedman's Journal, Donahue's magazine, Catholic World, Catholic Annual of 1883, copy of the charter and by-laws of St. Mary's Training School, report of the Society of St. Vincent de Paul of 1882, report of the Catholic Colonization Society of 1882, lithograph of the new buildings, list of the Board of Managers, sketch of the history of the institution by W. J. Onahan, Esq.; parchment memorabilia, catalog of St. Ignatius College, 1882; list of subscribers, and the first annual report of the Society.
38. Ibid.
39. "An Act Concerning Corporations," Laws of Illinois, 1872. Feehanville had been incorporated under this same law.
40. A. T. Andreas, History of Chicago from the Earliest Period to the Present Time (Chicago: A.T. Andreas, 1884-1886), 3 Vols., III:152.

41. Ibid.; this was in contrast to St. Mary's that not only produced what it needed, but also provided products to outsiders. Board Minutes, 11 May 1907, III:366-367, Box 4519, CAA. In these board minutes, one of the members argued that St. Mary's was not as reformatory as defined by the state. Its object was to give the boys an education, and that less attention should be given to the manufacture of shoes and clothing.

42. Andreas, History of Chicago, III:152.

CHAPTER III

ST. MARY'S IN AN EMERGING INDUSTRIAL SOCIETY

In an effort to develop manual training along agricultural lines, the Board of Trustees of St. Mary's Training School, at a meeting held on 28 April 1882, had authorized the purchase of four hundred and forty acre tract, known as Knott Farm, at a cost of thirty thousand dollars. It was situated at "River Bend," about two miles north of the town of Des Plaines, Illinois; the title to the property was vested in the Catholic Bishop of Chicago.¹

Archbishop Feehan had presented "the Catholic public with such earnestness and force of conviction" that subscriptions or pledges were rapidly obtained and contracts awarded for the necessary improvements of existing buildings on the farm land, as well as, the production of new buildings.² The institution had aroused the interests of the non-Catholic public as well. A newspaper report, describing a visit of one hundred fifty people to the training school for a preview of the facility prior to its dedication, had commented that it would not be difficult for Brother Teillow, head of St. Mary's, to obtain funds for this "noble charity." It was proclaimed eminently practical in its education, as well as its purpose to instill habits of industry and principles of morality. The purpose of the school, continued the report, was to preserve "youthful

innocence, check vice, and reform the vicious irrespective of race, creed, or color." These qualities would be emphasized by example, as well as by precept in the education they imparted. The boy who might otherwise become a petty thief now had an opportunity to develop into a useful, industrious citizen through study, his work on the farm, and in the factory buildings that were being built on the property. One day, it would be a self-sustaining enterprise.³

By 8 October 1882 the laying of the cornerstone of St. Mary's Training School was possible. The groundbreaking ceremony was an auspicious occasion noted for the number of people in attendance (estimated at over four thousand), and the many notable figures present.⁴

The last hurdle in the quest for additional support was through the State Legislature. Two members of the Board of Managers at St. Mary's were members of the Committee on Legislation in Springfield, and acted as sponsors of "An Act to Aid Training Schools for Boys," referred in the press as the Feehanville Bill, H.B. 441. The bill was similar in purpose to the Industrial School for Girls Act passed in 1873, in that it provided that the County of Cook pay for the clothing, tuition, care, and maintenance of each dependent boy that was sent to Feehanville.⁵

The bill had been pending in the legislature for some time, but passage was delayed because of discussion

over certain parts which might be labeled unconstitutional. It passed the Illinois house and was brought up in the senate for discussion on 13 June 1883. The controversy centered around section four of the bill which stated:

... the court, in making the order committing a dependent boy to the proposed school shall have regard to the boy's religion, and whenever practicable assign him to a school where he will be in charge of persons of the same religious belief as that to which the boy does or should belong, whether such training school be located in the same or some other county, and if no school of such religious beliefs exists in the State then to such other training school incorporated under this Act as the court may determine.⁶

This proposed section of the bill could be construed as providing aid for a religious institution and might, therefore, have been in conflict with Section Three, Article Eight of the Illinois constitution which forbade giving financial aid to any sectarian school.⁷ The amendment to strike out section four of the Feehanville Bill was urged by Senator Hunt and others, who had declared that this "rather peculiar provision" was calculated to foster sectarian schools, and that the legislature should "steer clear of this rock." After much debate, the questionable section of the bill was deleted, and "An Act to provide for and aid training schools for boys" was passed.⁸

The bill provided for the conditions under which a training school might be established, and mentioned details of commitment, payment of transportation fees, placement in jobs by the authorities of the training school, and other

points of procedure and operation. A distinguishing feature of this new law was the fact that it provided payment by the county to any training school of certain fees for board and tuition of boys committed to that institution by the county. The fees were: eight dollars per month for boys under ten years of age; seven dollars per month for boys aged ten to fourteen years; nine dollars per month for crippled and disabled children. One stipulation of the new law was that the persons establishing the training school had to incorporate for that very purpose.⁹

Since there was some question as to this provision of definite establishment as a training school in the original charter of the school, the members of the corporation of St. Mary's Training School voted on 24 June 1883 to disband and seek a new charter from the state. On the fourteenth day of August 1883, John M. Hamilton, governor of Illinois, signed the new school charter which specifically stated that it was formed under the provisions of "An Act to provide for and aid training schools for boys."¹⁰

As defined in the new charter, Feehanville was instituted to:

... care and provide for, maintain, educate and teach or cause to be taught some useful employment, all boys lawfully committed to or placed in its charge by parents, guardians, friends, relatives, or by the court, or in pursuance of any legal proceeding or in any other proper manner, who, on account of indigence, or waywardness, may be in want of proper training.¹¹

As a legal entity of the state of Illinois, Cook County, and through specific mention of the rights of the courts to place a boy at the school, the institution would receive partial compensation for the clothing, tuition, care, and maintenance of each boy committed there. These fees plus moneys collected from donations, the sale of the Bridgeport property, and the proceeds from the "laying of the cornerstone" amounted to \$25,128.55 -- the nucleus of the building fund on dedication day, 1 July 1883.¹²

THE DEDICATION OF 1 JULY 1883

If the headline in the Chicago Tribune on Monday, 2 July 1883, was any indication, the dedication was a festive occasion. It was a day in the country: it was picnic time. Even the weather cooperated. The weather was described as perfect -- "bright, hot sunshine tempered by mild breezes. ... the visitors from the city scattered along the Des Plaines river's banks, rolled on the grass beneath the trees, and wandered through the forest, all enjoying the outing to the utmost extent."¹³ Three hundred special guests, who had been invited to participate or attend the dedication in Des Plaines, arrived on two special Northwestern trains. The train riders were joined by many more, somewhere in the vicinity of three thousand, who came by other modes of transportation.¹⁴

Since the trip from the town to the school was two

miles, it appeared as if every vehicle in the county had been pressed into service. Farm wagons, carts, product wagons, and ancient buggies were used to transport official dignitaries and prominent citizens. The procession along the rutty road at a "jiggity-jig trot" was unusual, to say the least. Three "broadcloth-dressed gentlemen" were assigned to a donkey cart, while the commissioner of police and his chief were escorted on a produce wagon. Since the donkey cart seemed somewhat demeaning to the "broadcloth-dressed gentlemen," they contemptuously refused the "chariot" provided and decided to "hoof it."¹⁵

The dedication proved to be a time of merry-making interrupted only by the sobering and lofty speeches. The guest list of prominent people read like a Who's Who in Church and government circles. One of the first of the speechmakers was Senator Patrick A. Rice. The senator had been instrumental in the passage of the Feehanville Bill which secured recognition, protection, and assistance to the institution by the state of Illinois. Rice stated that he felt honored to have been able to help the friendless waifs of the city to find a home and an education here at St. Mary's.¹⁶

The Honorable Seth F. Crews, who had also assisted in the passage of the Feehanville legislation, stated that he felt it was an honor to be a member of the state legislature that passed the bill providing for partial

support of the institution with state funds. He praised the facilities and the Christian Brothers, and encouraged the visitors present to support the school.¹⁷

Judge Anthony, a resident of Chicago for twenty-five years, viewed St. Mary's as a practical answer in an age of civilization. It was the misfortune of civilization, however, that engendered a barbarism great enough under certain circumstances to endanger the liberties of people by the seeming, almost total, indifference on the part of the many who were blessed with much of this world as opposed to the outcast and abandoned children that "throng the streets and byways of our great cities." An institution, such as Feehanville, would tend to counteract this barbarism and would in the future exert a "blessed" influence upon society in general. During his twenty-five years in the city, the judge continued, he had seen Chicago grow from a little frontier town to a city of over half a million people. He had also seen children growing up in "mendicancy," with its accompaniments -- vice and crime. He believed a man could have no nobler mission on earth than this of devoting his life to rescuing these waifs from destruction. In his experience as a criminal judge, he noted, the most trying thing was to see groups of young lads brought up before his bench for law-breaking. Prior to today, there had been no place to send these boys except to the reform school at Pontiac, Illinois or the state

penitentiaries which often resulted in "confirming" them in criminal habits and practices. He felt that Feehanville would open a new field, which would afford "street arabs" a place of asylum and education. It was a place where boys could be "unmarked with the felon's brand," and where they could grow up to be "good and patriotic citizens." He finalized his speech by saying that this institution would be a credit to the city and to the state.¹⁸

Judge Hawes, another criminal courts judge, expanded on the premise of Judge Anthony, that Feehanville would be a means of sidestepping being branded a Cook County House of Correction inmate. St. Mary's was superior over the "ordinary reformatories" in that it was a place where these youthful, though not-yet hardened, offenders could be sent before they left themselves "liable to criminal law." Until now, according to Judge Hawes, there had been no place for these young offenders to go for reformation, unless they were brought up before the criminal law courts. Then, the only alternative was jail. The problem had worsened. Hundreds of waifs, scattered throughout the city, were "living in alleyways and slums, homeless, houseless, friendless, sleeping on doorsteps, alleys, stairways, and on pavement and -- God and the police only knew where." Here at Feehanville was an opportunity to get away from the city and its evil surroundings, "where those in charge of them could make their influence felt without any counteracting

influences at work." Again, Judge Hawes reiterated the views of Judge Anthony when he said that this institution was the means by which these boys could be made into good citizens.¹⁹

Judge Moran, the last criminal law judge to speak, reinforced the idea of Feehanville as one of the noblest of charitable institutions, as well as the beginning of a movement to make good citizens. Feehanville was more than just noble, according to Moran; it was the noblest. It had a broader foundation than a dispensary or hospital to cure ills. Its purpose was more than just alleviating pain; its purpose was more than showing a man how to end life easily. Its purpose showed men "how to live." As proof of the benefit "already received," he pointed to the boys present and commented on their healthy appearance. He appealed for financial support along with verbal support. "Men would be made of the children -- noblest men -- and each would be a monument of noble charity, more enduring and more pleasing to God than any that have ever been erected."²⁰

Mr. E. E. Elmendorf of the Citizens' League was grateful to Feehanville for a reason other than its noble work with juvenile offenders. As a member of the League and an adherent of the temperance movement, he lauded the school as a method of combating the evil works of the thirty-six hundred saloons in the city of Chicago. He thanked God and the Catholic Church for taking such an energetic measure to

stop "the fearful progress" of vice and intemperance in the city of Chicago.²¹

Representative Thomas from the third district in Chicago, who was received with enthusiastic applause, declared that he was proud to have voted yes to three bills. They were for the high license, the compulsory education, and the Feehanville legislations. He felt that the institution "made boys men in the head, men in the heart, and men in physical strength."²²

It was ex-Governor Beveridge who sounded most like a politician appealing to the Irish vote. He began by chronicling Father Marquette's journey in 1673 when connected with the St. Francis Xavier Mission. He described the country at the time the white man first saw the Mississippi River, and compared it with the present.

Civilization had completely covered the land. The wigwam had been replaced by the palace; the whoop of the Indian had been succeeded by the shriek of the locomotive; the aborigines had been replaced by the civilized races of Europe ... Father Marquette dreamed of holding this country for France -- if he would look around today, it would seem as though it had been held for Ireland.

The greatest and the loudest laughter must have been from the Irish.²³

The Rev. Vicar General Conway, who had accompanied Archbishop Feehan to the dedication, spoke in more somber tones. He expressed appreciation for the interest, generosity, and sympathy for the homeless boys as demonstrated by the large crowd present. The law of

equality, he explained, did not apply in the physical, moral, intellectual and social realm. These were inequalities that man could not change; but, these were inequalities that man could modify. The training school would offer the hope to the orphan, "whose heart is yet pure, but whose mind is undeveloped, and whose hand is feeble and unskilled." Feehanville would equip these orphans for an active, busy world.²⁴

The lot of the children of the street, Rev. Conway reported, was more perilous than that of the orphans who had been deprived of their "natural protectors." These boys had been deprived because of parental neglect, bad influences, idleness, and "the allurements of evil." The aim of St. Mary's, therefore, was to be a practical training "to industry, and to become useful and honest citizens. Physical studies, the study of things adapted to the development of the hand, was the means by which these boys would grow in knowledge. The training school, embracing a liberal education, trades, farm and garden cultivation, would afford each student an opportunity "to fit himself for the positions for which nature and nature's God intended him."²⁵

Archbishop Feehan concluded the dedication ceremonies with a few remarks. He thanked the speakers for their generous praise and well wishes for the future. His belief was that the work of St. Mary's Training School was

just commencing. He compared it with a vessel just launched on the sea of time. He said that he had no fears that it would get wrecked in troubled waters. But, he felt that the "strong hearts and skillful hands" of those that were in charge would guide it safely on its course.

Of the dignitaries who were not in attendance at the dedication of Feehanville on 1 July 1883, probably Senator Whiting was the most perceptive in his definition of the "course" Archbishop Feehan's institution would take.

I am in hearty sympathy with your enterprise and anticipate for it rich fruits in the objects sought to be obtained. The proper training of otherwise neglected boys is a noble field of labor, inestimable in good results to the boys and to the society. The training in manual labor is quite as necessary as books -- the battle of life and good citizenship demand it. I shall feel a lively interest in the future history and results of your noble enterprise.²⁶

The "noble enterprise," St. Mary's Training School, would undertake would be the education of boys through training in the manual and industrial arts, but at the same time, never forgetting the religious aspect of education.

EARLY RESIDENTS OF THE SCHOOL

The type of boy to be cared for, dependent, delinquent, or neglected was not mentioned as such, in the Articles of Incorporation of St. Mary's Training School, for clear cut distinctions among the three were not made during the early period of the school. Rather vague terminology was used to describe the boy who was "committed" due to

"indigence, misfortune, or waywardness," and who was in need of "proper training."²⁷ The boy was to be taught some gainful employment which would enable him, upon leaving the institution, to make his own way in the world.

Eleven boys had come from the Bridgeport School in Chicago on a cold winter day in February 1883, months before the dedication, to occupy one of the existing farm buildings on the property until the new facilities were built. The boys were accompanied by four Christian Brothers who were to teach and administer to their needs until the new dormitories were completed. At the formal opening and dedication of 1 July 1883, the total had reached one hundred twenty boys.²⁸ Early records noted their names, ages, entrance date, and scant mention of the circumstances of their placement.

ARRIVAL OF THE INDIANS

The population at the school would increase by fifty-three boys with the arrival of our "first Americans" from the Dakota territory. The means of their arrival was in response to the 1883 proposal by the U.S. Indian Department to contract for some Indian boys, who would be the recipients of manual and/or industrial training and acculturation into the white man's ways.²⁹

Eleven Sioux Indian boys, transferred from the Boys Industrial School on the Devil's Lake Reservation, arrived

at an "industrial school for boys in Feehanville, Illinois" on 26 September 1883. The industrial school was St. Mary's.³⁰ They were joined by seventeen more Sioux boys, ranging in age from ten to twenty years from the Black Feet, Yanktonais, and Uncappa bands from Devil's Lake and Standing Rock Reservations in Dakota territory, on 1 October 1883.³¹ There were no more Indians sent until the following year. Eleven Chippewa boys from the Pembina band of the Turtle Mountain Range were the last to arrive on the first of the year in 1884; they brought the total to a membership of fifty-three Indians at Feehanville. Their "civilizing" and "christianizing" in meaningful work and training began at St. Mary's, far removed from the reservations.³²

Schooling for the Indians lasted only until 28 October 1886 when all but five, who had died during the winter of 1885-1886, departed.³³ How they came and why they left is a story which goes back many years prior to the arrival of the Sioux and Chippewa boys in box cars³⁴ for a three year stay at Feehanville.

INDIANS AND CIVILIZATION

The road to the training school for the fifty-three Indian boys was laid with land grabs by whites, religious tugs of war between Catholics and Protestants, and a federal policy which pursued total assimilation of the first Americans into mainstream society. Because of the

difficulties in assimilation, it became evident to Congress and to the Bureau of Indian Affairs that it was necessary to devise a plan which would remold the Indian's conception of life, or more appropriately, his system of values with regard to the education of his children, and his attitude toward the land. A change in attitude would result in the red man being more like the white man. The fact that conformity to white cultural values was totally inappropriate and unacceptable to most Indians was, for the most part, ignored. Indian education, therefore, was an education to "civilize them, christianize them, and make them speak English." It became an education for acculturation and assimilation into the white man's society.³⁵

It had been mandated by the Bureau of Indian Affairs that every Indian be taught in English. To strengthen the commitment to teach the English language, the educators were reminded that the Dakota youths in their charge were there at the expense of the government, and that both money and students could be withdrawn at any time for refusal to comply with the English mandate. The non-Indian child, whether English speaking or not, was to be taught in the mother tongue of the United States. Uniformity of language was the only method of accomplishing the goal of homogeneity of culture -- the American culture. In obtaining this homogeneity, however, the Indians were forced to

surrender their traditions. Surrender meant acceptance; acceptance meant acculturation and assimilation into the American way of life.³⁶

ACCULTURATION AND TRAINING AT ST. MARY'S

The Indians contracted to board at Feehanville were chosen by the Catholic Indian agent at Devil's Lake, James McLaughlin, who had lauded the the industrial boarding schools on and off the reservations in their service to boys and girls. The boarding schools, in his opinion, were the most important system of schools for Indian education. They were a means of separating a child from home and surroundings, its traditions and culture. The benefits of the three year training course would be evident when these students returned to their home agencies, and became the model and teacher of a system of education which would be a "boon to the Indian race." With education made compulsory, the rising generation of educated Indians would in ten years become producers of the soil and goods, instead of remaining consumers, as the present dole system had been perpetuating. The fifty-three Sioux and Chippewa from Standing Rock, Devil's Lake, and Turtle Mountain Reservations were to be the beneficiaries of the philosophy of James McLaughlin, Indian Agent and Commissioner of Indian Affairs, with regard to the advantages of a contract, off-the-reservation boarding school. For the Indian boys, St. Mary's in

Feehanville was their training grounds.³⁷

All boys, whether Catholic, Jew, Protestant, Black or Indian were given the same academics and training in the trades. Training and reformation were a result of manual labor and industrial occupations combined with "mind culture and moral influences." Trades taught at the institution, in the beginning, included such useful employment as farming, gardening, and horticulture. Later, the trades were expanded to include carpentry, cooking, baking, shoe making, tailoring, and other agricultural pursuits. For most of the Indian boys, however, manual training was farming. The members of the School and Farm Committee objected to this practice, as they felt that the initiative shown by the Indian boys, and the important place they were to hold in the tribes upon their return to the reservation demanded that they learn other trades. It was only through this variety of training that they would "cause others to avail themselves of civilizing influences."³⁸

DEPARTURE OF THE INDIANS

As federal expenditures to off-reservation training schools increased, the enthusiasm for them decreased. The cost was seen as too much for too few. The reservation schools now seemed more appealing. It was argued that boarding and transportation expenses were negligible, therefore, more students could be trained toward

civilization. Financial aid was continually decreased until the appropriations ceased entirely.³⁹

For whatever the reasons, civilization and acculturation ended for the Sioux and Chippewa boys on 28 October 1886 when the forty-eight of them departed from St. Mary's Training School in Feehanville.⁴⁰ The Americanizing experiment was over for the Indians, but not for the immigrant children, orphans, and dependent children that were to follow. Year after year additions were made to the school. Before long, it possessed a cluster of buildings "presenting at a distance the appearance of a neat little village."⁴¹

CONCLUSION

By the time of the dedication of St. Mary's Training School on 1 July 1883, education was already being reshaped by rapid industrialization and urbanization. The demands of industry for workers with specific work skills led the schools to focus on programs which would develop those competencies needed in factories. The new education was to be a balance of the academics with manual training. Manual training was to provide children of the working class with knowledge in order to participate in American culture--homogeneous in values and beliefs. To the Catholics of Chicago, education in the public schools was an uneven balance of the physical and mental at the exclusion of the

spiritual.

The purpose of the institution at Feehanville was to be twofold. First, it would provide each boy with manual training which would be a preparation for life's work, whether on the farm or in industry. Secondly, it would be an efficient means of re-forming the juvenile delinquents from the city, and the savages from the West into worthwhile citizens.

This method of educating youths to be industrious and virtuous was to be accomplished through imitation, repetition, and modeling through association with the Christian Brothers and other adults at the school. Moral development, however, was to encompass more than just an inculcation of societal values and beliefs, both Protestant and Anglo-Saxon in orientation. At St. Mary's Training School, the teaching of morals and values would be through the teachings of the Catholic religion. It was thought that a good Catholic was a good citizen.

CHAPTER III: ST. MARY'S IN AN EMERGING INDUSTRIAL SOCIETY

1. Joseph J. Thompson Diamond Jubilee of the Archdiocese of Chicago: Antecedents and Development (Des Plaines, Illinois: St. Mary's Training School Press, 1920), 741; Board Minutes, 31 December 1915, XII:4905, Box 4522, Chicago Archdiocesan Archives.

2. Rev. Cornelius J. Kirkfleet, The Life of Patrick Augustine Feehan (Chicago: Matre and Company, 1922), 169; Thompson, Diamond Jubilee, 741.

3. "The Training School," Chicago Tribune, 16 June 1882.

4. Kirkfleet, The Life of Patrick Augustine Feehan, 169; Board Minutes, VII:2172, Box 4520, CAA. Donations would slowly decrease, until in 1910, the board president would complain that there had been no donations that year. He attributed it to the fact that Catholics knew nothing about St. Mary's Training School.

5. Under the Industrial School for Girls Act under the Laws of Illinois, 1879 any seven or more individuals, the majority of whom must be women and residents of the State of Illinois, may establish an industrial school for girls. The object of the school must be to provide a home and proper training for girls committed to their charge. A dependent girl is defined by the act as: "Every female who begs or receives alms while actually selling, or pretending to sell, any article in public; or who frequents any street, alley, or other place for the purpose of begging or receiving alms; or who having no permanent place of abode, proper parental care or guardianship of sufficient means of subsistence, or who for other cause wanders through streets and alleys and in other public places; or who lives with or frequents the company of or consorts with reputed thieves or other vicious persons; or who is found in a house of ill fame, or in a poor house." The school was to be maintained by voluntary contribution, plus the County would pay \$10 (later amended to \$15) per month for each dependent girl sent to the school.

6. "The Work of the Legislature," Chicago Tribune, 22 June 1883.

7. Constitution of Illinois, 1870, Art. VIII, Sec. 3 stated: "... that the court in making the order committing a dependent boy to the proposed school shall have regard to the boy's religious belief, as that to which the boy does or

should belong, whether such training school be located in the same or some other county, and if no school of such religious belief exists in the state then to such other training school incorporated under this act as the court may determine."

8. "The Work of the Legislature," Chicago Tribune, 22 June 1883.

9. As cited by Edward Hajost in his Master's thesis, The History of Maryville Academy at Des Plaines (Chicago: De Paul University, 1953), 15-16 taken from I:60. See Chapter II, Endnote 17.

10. A copy of the document is on file at Maryville Academy, St. Mary's Training School, in Des Plaines.

11. Laws of the State of Illinois, 33rd Assembly, 1883.

12. Kirkfleet, Ibid., 171-173; Board Minutes, 31 December 1915, XII:4905, Box 4522, CAA.

All donations	\$19,068.50
Sale of Bridgeport property	\$ 4,500.00
Proceeds of laying of cornerstone	\$ 1,560.05

13. "Feehanville," Chicago Tribune, 2 July 1883.

14. Ibid.

15. Ibid.

16. Ibid.

17. Ibid.

18. Ibid., Mary Herrick, The Chicago Schools (Beverly Hills: Sage Publications, 1971), 67. Herrick explained that the Chicago Fire hastened the gap between the "haves" and the "have-nots." The affluent got credit quickly after The Fire and grew richer; the disadvantaged found themselves more disadvantaged than ever. "Feehanville," Chicago Tribune, 2 July 1883.

19. "Feehanville," Chicago Tribune, 2 July 1883. Mary Herrick records in her book, Chicago Schools and on page 85 states that one of the recommendations of the Harper Report of 1898 was a more detailed, systematic, and specific preparation for good citizenship. The emphasis was already made at the dedication ceremony at St. Mary's in 1883.

20. "Feehanville," Chicago Tribune, 2 July 1883; Charles Shanabruch, Chicago's Catholics: The Evolution of an American Identity (Notre Dame: University of Notre Dame Press, 1981), 57. Shanabruch states that the pastoral letter of Archbishop Feehan in 1884 acknowledged that the public schools, as organized, could not give a Christian education, because it did not lie within the state's province to teach religion. Friends of Christian education, therefore, followed their conscience when they sent their children to denominational schools, where religion had its rightful place and influence.

21. Ibid. Archbishop Feehan stated that civilization must rest on sound instruction. Sound education was said to best develop what is best in man and make him not only clever but good.

22. Ibid. Herrick, Chicago Schools, 73. Herrick states that a battle over fads and frills, of which physical culture (education) was one, was ensuing in 1893. Sports, band, and military drill would be established as part of the St. Mary's curricula early and remain until the 1930s. Board Minutes, 22 January 1914, X:3911, Box 4521, CAA. Sister Geraldine, manager of the school, reported that the inclusion of playgrounds along with vocational training and the other innovations were a delight and pleasure for the children both "in mind and body."

23. John H. Keiser, Building for the Centuries: Illinois, 1865 to 1898 (Urbana: University of Illinois Press, 1977), 92-93. John Beveridge became governor upon the resignation of second term governor Oglesby who resigned after two days in office to become a United States senator. Beveridge was a prosperous Chicago attorney, who after the Civil War, was elected Cook County sheriff and then state senator. As governor Beveridge was content to carry on the policies of his predecessor. His administration did not reflect any particular awareness of urban problems. His strong prohibition stand was not appreciated by his constituencies. He was, therefore, not re-nominated by his party.

Shanabruch, in Chicago Catholics, tells us that the Irish in Chicago developed a strong sense of nationalism and maintained it. Manifestations of Irish consciousness and nationalism were everywhere present and supported in the 1880s and 1890s. Evidentially, Beveridge was aware of Irish pride.

24. Kirkfleet, Life of Patrick Augustine Feehan, 173-181.

25. "Feehanville," Chicago Tribune, 2 July 1883; Kirkfleet, Life of Patrick Augustine Feehan, 178-179.

26. Ibid. It would be upon the death of the prelate at age seventy-three on 12 July 1902 that the city would eulogize that the archbishop had done more than he had ever dreamed. He would be called the "protector of schools." Feehanville would be called his monument.

27. Articles of Incorporation of St. Mary's Training School, 6 February 1882, Art. 2.

28. "The Training School," Chicago Tribune, 16 June 1882.

29. "Superintendent's Report." U.S. Congress, House. Bureau of Indian Affairs, 48th Cong., 1st Sess., 1884-1885. Serial 2287, I:509. The number fifty-three boys is also noted in the Journal dated 1881-1885. Board Minutes, 31 December 1915, XII: 4906, Box 4522.

30. Bureau of Indian Affairs. Report of the Secretary of Interior (Washington: 48th Cong., 2d. sess., 1884-1885), Serial 2287, II:74-79. As cited in the Third Annual Report of the Affairs of the Devil's Lake and Turtle Mountain Reservations dated 1 September 1884 by John W. Cramsie, United States Indian Agent and Commissioner of Indian Affairs at Devil's Lake, from information furnished to him by Rev. Jerome Hunt, principal teacher of the Boys' Industrial School at Devil's Lake and Turtle Mountain Reservations.

31. Bureau of Indian Affairs. Serial 2287, II:99. James McLaughlin, Indian Agent and Commissioner of Indian Affairs at Standing Rock in a report dated 25 August 1884, stated that fourteen boys from the reservation industrial school and sixteen boys from Indian camps nearby were transferred to the St. Mary's Training School on 26 September 1883, while fourteen more Indian boys were transferred to Feehanville (sic.), Illinois the following year on 5 July 1885. This brought the total to fifty-three.

The Journal of 1881-1883 shows admission dates of 26 September 1883, 1 October 1883, 20 January 1884, and 5 July 1884. The departure date for all was listed as 28 October 1886.

32. Journal Records, 1881-1885 in contrast to the Journal Records, 1881-1883 show a count of fifty-one. The discrepancy, however, of the official count of fifty-three boys by McLaughlin (see note 29 above) may be that the first two names on the 1881-1883 Journal are written on one

line; also name number six of the 1881-1883 Journal list is missing on the 1881-1883 list. The mistake in count was probably made in the recopying from one journal to another.

33. The 1881-1885 Journal showed that the five Indian boys died during February and March of 1885. They are buried in the small cemetery on the grounds.

34. The Maryville Story -- How It All Began (n.p.:private publication, n.d.), unnumbered.

35. Margaret Szasz, Education of the American Indian (Albuquerque, New Mexico: University of New Mexico Press, 1974), 8; Lorraine Collins, "Education and the American Indian." Social Issues Resources Series Vol. 1, Article 1. Reprint PTA Magazine December 1973.

36. "Correspondence on the Subject of Teaching the Vernacular in the Indian Schools, 1887-1888, U.S. Office of Indian Affairs, Ayer Collection, Newberry Library, Chicago. J. D. C. Atkins, "The English Language in Indian Schools," taken from the Report of 21 September 1887, House Executive Document, No. 1, part 5, Vol. II, 50th Cong., 1st sess., pages 18-23, Serial 2542 as cited in Francis Paul Prucha, Americanizing the American Indians (Cambridge: Harvard University, 1973), 197-206. Atkins was one of the strongest advocates of the use of English in schools attended by Indians. As Commissioner of Indian Affairs from 1885-1888, he directed his agents and superintendents of Indian schools to replace the vernacular totally with English.

Loring Benson Priest, Uncle Sam's Stepchildren: The Reformation of the U.S. Indian Policy, 1865-1887 (New Brunswick: Rutgers University Press, 1942), 148-154, 133.

37. Szasz, Education and the American Indian, 8-10; Bureau of Indian Affairs, "Report to the Secretary of the Interior (Washington, D.C.:48th Cong., 1st sess., 1883-1884), Serial 2191, III:105-110. McLaughlin concluded in his annual report of 15 August 1883 that the evils wrought to the service by the free-ration system, under the present treaty with the Great Sioux Reservation, was without merit for indolent and industrious alike. He felt that only through fairness in treaty negotiations could civilization be achieved. Bureau of Indian Affairs. Serial 2287, II:98-100. McLaughlin admitted in his report to the Secretary of the Interior of 25 August 1889 at Standing Rock Indian Agency that when the reservation industrial boarding school was not filled to a capacity of one hundred, he was obliged to withhold the food ration from all children of school-going age, until the quota was filled. The threat of withholding food was also used as a means of keeping children in attendance at the day schools.

38. Bureau of Indian Affairs. "The Purpose and the Machinery of the Indian School System." Report of the Secretary of the Interior (Washington, D.C.: 49th Cong., 1st sess., U.S. Congress 1885-1886), Serial 2379, IV:108-111; "The Training School," Chicago Tribune, 16 June 1882; "The Cornerstone Laid," Morning News, 9 October 1882; as cited by Alberta Helen Boden, A Study of St. Mary's Training School, an Institution for the Care of Dependent Children (Master's thesis, Loyola University, 1942),⁹ and taken from the Minutes of the Meetings of the Board of Managers of St. Mary's of 14 May 1884. The original Board minutes of 1882-1900 have been removed from Maryville, the new name of St. Mary's Training School, to the Archdiocese of Chicago Archives. Volume I, however, is missing. See Chapter II, endnote 17.

39. Harold A. Buetow, Of Singular Benefit (New York: MacMillan Company, 1970), 210.

40. There are conflicting reports as to where these boys returned. With the original board minutes of 1882-1900 missing (see endnote 38 of this chapter), the reasons given are only good guesses. Master's theses of 1942 and 1953 give "transfer to warmer climates" as the answer. Comparison of Indian names from the 1881-1883 Journal and 1881-1885 Journal with the census rolls of the Bureau of Indian Affairs 1885-1890 at Devil's Lake and Turtle Mountain Reservations at the North Dakota Heritage Center in Bismarck did show a few similar names.

St. Mary's Journals gave the tribal names of the Indians, their parents or guardians, nation, land, and designated Christian name, if none had been given prior to entrance. Many of the Chippewa, who were metis (half-breeds), were of Indian and French lineage. They had Christian baptismal names and a French surname. Consequently, they were easier to trace because of the French surname.

41. Kirkfleet, Life of Patrick Augustine Feehan, 181.

CHAPTER IV

TIME OF GROWTH, CHANGE, and EXPANSION

The dedication of St. Mary's Training School in 1883 came at a time of heightened feelings of nativism with its focus on religious and cultural unity. Traditions of anti-Catholicism and anti-foreignism blended and increased in Chicago with the Catholic Church, during the administration of Archbishop Feehan. The increasing number of foreigners posed a threat to Americans who viewed their Protestant convictions and "New World" behavior to be in jeopardy. A campaign was begun by native Americans to "save the flag, Constitution, and the little red schoolhouse." Its targets were the Catholics and Catholic institutions.¹

The latter part of the nineteenth century was a time of radical change. Industrialization had widened the gulf between the rich and the poor. The common schools provided free, public, tax-supported, but secular education. The religious aim of education had been eliminated and the curriculum was changing from its religious motivation to a secular one. The spirit of utilitarianism permeating the new industrial America led to an emphasis on the practical subjects rather than the classical ones. Compulsory school attendance increased the population of the elementary public schools. Free, public, compulsory education aided the process of Americanization by teaching English and American social ideals. Children of immigrant families who could not

achieve in an English-speaking school dropped out as early as possible to work at unskilled jobs. The alternative to public education was the Roman Catholic parish schools and institutions which not only taught the Catholic religion, but also taught the particular European ethnic culture of the parish being served.²

The common school was thought to be the vehicle in developing the American character; it was conceived as the means of making moral, God-fearing, patriotic citizens of its charges. The common school had been idealized as the surest means of imparting American values and conformity. By the last quarter of the nineteenth century, however, the population of the new arrivals in Chicago, which was rapidly becoming an important immigration depot, was outnumbering the native population. The mostly Catholic immigrants strengthened and increased the growing number of parochial schools and institutions. This rapid multiplication of Catholic schools, orphanages, societies, etc. was considered a threat to the common school movement and "the little red schoolhouse." Catholics were said to be submissive to a foreign authority in Rome and they were adamant in their determination to preserve their Old World identity. Nativists held that preservation of the American culture could only be achieved through the common schools and public institutions, and they were willing to fight for them.³

IRISH AND GERMAN CATHOLIC INSTITUTIONS

The first wave of Irish immigrants, who had come at the beginning of the nineteenth century, gave the Church its "muscle power" and its "aggressive self-confidence." The Irish were contemporaries of the common school movement, yet supported the construction of parish schools. The Germans who had come to America after the Civil War and after the Irish supported parish schools also. The Germans were distrustful of the cultural and language differences of the New World and were accustomed to supporting Church institutions, with some public assistance, as was the custom in the Old Country. To them, parish schools were a better alternative to public education. Consequently, the Germans as well as the Irish and the other new immigrant groups that were to follow would segregate, build, maintain, and support their own schools and orphanages staffed by priests and nuns of its respective nationality. This practice was to continue into the twentieth century.⁴

HOMES FOR DEPENDENT CHILDREN

The Chicago diocese had founded an all-city area orphanage after the cholera epidemic of 1849. It was not until 1859 that a more permanent home for boys from the "delinquency-prone" Irish sector of Bridgeport was established. The boys were cared-for and schooled-by Christian Brothers at the institution at Archer Avenue and

Twenty-ninth Street. Bridgeport Industrial School for Boys was connected to the St. Bridget's parish school at the same address. Bridgeport was to remain at that site for more than twenty years when the institution having become seriously "overtaxed" by the steady growth in population of poor, abandoned, delinquent, and orphaned boys was then officially moved to St. Mary's Training School in Des Plaines, Illinois on 1 July 1883 under the direction of the Christian Brothers.⁵

The contribution of the Germans in the care of orphans and dependent children was to come soon after their arrival to the New World. Shortly after the Civil War ended in 1865, ten acres of land and a farm building in the Rosehill area was purchased for the care and training of children of German descent. Support was to come from contributions of all the German parishes in the city. The institution, Angel Guardian Orphanage, was founded by the Board of Administration of St. Boniface cemetery. It was not until 1872, however, that the board was incorporated under the laws of the state of Illinois as the Angel Guardian German Catholic Society of Chicago. And so it was, that aside from the allegiance to a single bishop, Irish and German Catholics of Chicago "had rendered the Diocese into two quite separate parts." Integration would eventually come in the battle for compulsory education in a school of choice -- secular or private. ⁶

COMPULSORY EDUCATION AND THE PARENTAL RIGHT OF CHOICE

Laws to enforce compulsory schooling, as a means of reducing and regulating the child labor force, had been passed after Civil War days with little success of implementation. The one heralded as most promising was the Act of 1883 passed by the Illinois General Assembly. The act provided compulsory education of children whose parents refused or neglected to let them have any schooling. Every person, "having control and charge of any child or children between the ages of eight and fourteen years of age," was required to send those children to a public or private school for a period of not less than twelve weeks in each school year, unless excused from attending for "good reasons" by the board of education or school directors of the city, town, or school district in which the child resided. Just causes for exclusion from the law included "mental or bodily condition" which precluded attendance, as well as, a distance of two miles from home to school. Fines were to be imposed on parents, guardians, boards or directors of education for non-enforcement.⁷

The law of 1883, at least in the City of Chicago, was inoperative. The Chicago Board of Education lamented that they had no machinery for enforcing the law. Within a few years it was apparent that the law had failed to improve school attendance which was ultimately to decrease the

number of children in the labor force. Upon instigation of the Chicago's Women's Club, the school board established a special committee to investigate the problem of non-attendance and the means of enforcing the Compulsory Education Law of 1893.⁸

It was not, however, until 1889 that the Illinois General Assembly would amend the Act of 1883 with a second and more controversial compulsory education law. The Edwards' Law, as it was called after its author, declared that children from ages seven to fourteen must attend eight consecutive weeks of public day school out of sixteen weeks annually in the city, town, or district in which the child resided. Exclusion was made for "mental and bodily conditions," but only upon the declaration of a "competent physician." Attendance in a private day school was only upon the approval by the board of education or the directors of the city, town, or district in which the child resided. Upon careful scrutiny of the wording of the law, it had been amended to impose further restrictions on the private day school. Instruction must be given "for a like period of time in the English language" as well as in the native language of the child. According to the law, no school would be regarded as such under the act, unless English was used in the teaching of reading, writing, geography, and the history of the United States. It was editorialized by the Tribune that this edict for instruction in the "English

tongue" was reasonable as English was the official language of this country.⁹

Catholic education was on the defensive. The Catholic campaign for parochial education endeavored to enlist the support of all Catholics, and friends of private schools, as well as, avoid feeding anti-Catholic and anti-foreign feelings. The primary Catholic position, therefore, became one of principle -- the right of parents to choose the educational setting of their children. The fundamental error of the law, according to Catholics, was the false assumption that children belonged to the state. The issue of language which affected Germans, Poles, Bohemians, and other new arrivals was secondary.¹⁰

The Catholic Home of 11 May 1889 admitted that the state had the right to legislate the use of English, but it did not have the right to legislate the nature of a child's education. It further reiterated the sentiments of Catholics and many non-Catholics alike when it declared that the education of the child is delegated by God to parents and that, as it is a duty, it is also a right. For the state to interfere with this right is a contravention of God's will.¹¹

The Chicago Tribune's response to the denouncement of the public education law by the Catholic priests and laity as an interference of parental rights was to chide them with the comment, "The opposition to that measure is

not because of its alleged interference with a nationality or political rights, but because it interferes with the pretensions of the bishops. It is not the German laity who are attacking the law, but the Roman Catholic prelates obeying the Pope of Rome."¹² The Chicago Tribune expressed disbelief that any reader of the Catholic Home instructed by his Church had the right to "starve the mind and dwarf the whole life of his child and keep him in illiteracy, and make him a bad, weak citizen and a poor or dangerous member of society, unfit to perform his political duties." Furthermore, there could be no reason for any one in the name of religion and rights of conscience to attack a law which was meant to make good and useful citizens.¹³

In the succeeding months, the Edwards Law had become a political issue with Democrats advocating an amendment to give the parent freedom of choice as to public or private schooling, and the Republicans advocating a repeal of the objectionable parts. The Chicago Tribune in a more appeasing attitude, then previously stated, advocated a revision or an amendment to a law which was now described as "defective," and with some "weak spots."¹⁴ The purpose of the law, the newspaper now declared was not to force children into a State school, although the wording might seem to preclude that; it was to compel parents to send them to some school --- public or private, as they might elect, where the children could get an education which would

fit them for good citizenship. In a restatement of its position, the Chicago Tribune omitted completely their previous support for English-speaking in the public schools, and the domination of the local school board with regard to policy in the schools.¹⁵

With the battle won for individual choice, Catholics were now given an opportunity to show the world not only of the equality of secular education to public education, but an opportunity to show that a religiously based education was superior. The publicity surrounding the Edwards' Law, which had been construed as anti-Catholic even in its modified form, had a negative impact on the public's view of the quality of Catholic education. St. Mary's Training School, one of the largest child-care and education institutions of its type, was to put before a doubting Protestant public, evidence of academic and manual training excellence in the work displayed at the World Columbian Expositions of 1893.

WORLD COLUMBIAN EXPOSITION OF 1893

The opportunity of the lifetime by which Catholics and Catholic institutions were to come to the front was the result of the four hundredth anniversary of the discovery of America by Christopher Columbus. The place was Chicago; the event was the World Columbian Exposition, also known as the World's Fair.

Of the twenty-one thousand exhibits at the Fair, one that was of most interest to Chicago Catholics was the national Catholic Education Exhibit. Archbishop Feehan was intent on presenting the diocesan educational system as comparable to public institutions. The Chicago exhibit, therefore, in size and scope was viewed as a means by which a "suspicious public" could allay the fears of "Roman influences" and judge for itself the quality of Catholic education.¹⁶ Sanders, in his book, Education of an Urban Minority, comments that the Columbian Exposition was "the psychology of a misunderstood minority trying to prove itself."¹⁷ Archbishop Feehan used the platform of the Catholic Exhibit, "exaggerated in effort," as a platform for proof of the equality of public and Catholic education.¹⁸ So intent was the Archbishop to have the Chicago exhibit fulfill its mission of generating excellence that plans were made long before the other American bishops assembled in St. Louis in December of 1891 to consider the appointment of executive officers to assume charge of all Catholic educational exhibits. It was on the instigation of Feehan that the decision to have the Chicago displays independent of the national Catholic ones. The Catholic schools and asylums, as exemplified at Feehanville, were to be showcased at the World Fair. It would be there that Chicago and the world would recognize and conclude that Catholic education was on a par to any education to be found "in the whole

country."¹⁹

The exposition had taken on tremendous proportions of unity and as a demonstration to a doubting and unaccepting Protestant public for the need and adequacy of Catholic education. Moreover, the World's Fair proved to be a perfectly-orchestrated effort of cooperation by all Chicago Catholics and their vicar. Archbishop Feehan, on Catholic Education Day at the Fair, had stated, " . . . we believe, most thoroughly, that the more perfect education of the young in every sense is, the more perfect will be the order of citizenship in this great country."²⁰

ST. MARY'S TRAINING SCHOOL AT THE WORLD'S FAIR

The Roman Catholic educational exhibits were described as being the most striking and interesting, and possibly, the largest at the Fair.²¹ The exhibit was located in Section One of the Liberal Arts Department in the Manufacturer's Building. It covered over 29 thousand square feet of floor space, and 60 thousand square feet of wall surface and desk room.²² The display showed in detail the work of the kindergartens, primary departments, academies, colleges and universities. It gave examples of the practical, commercial, and scientific aspects of the work of the schools. The exhibits were categorized into three classes: collective samples from dioceses and religious orders, individual works from institutions, and individual

examples from teacher.²³

The abundant displays from the manual training schools provided evidence that education of the hand and eye worked cooperatively with education of the mind. The public school displays lacked "proof of manual dexterity" as an important criterium for its students.

Specimens of work from a dozen normal training schools were shown to great advantage in the Catholic Education Exhibit. The most notable ones were from St. Nicholas, Paris; Catholic Protectory, New York City; St. Francis Industrial, Eddington, Pennsylvania; Deaf Mute School of Buffalo New York; Catholic Orphan Asylum, Manchester, England; Philadelphia Training School; House of Mercy, New York City; and Feehanville, Illinois.²⁴

The catalogue of listings of the Catholic Education Exhibits of the archdiocese of Chicago gave a brief description of the physical plant, the educational program, and many samples of the work at St. Mary's Training School. The description of the institution read like a Charles Dickens' novel. It was through hard work and the "assistance of Providence that the school had changed barren soil to soil teeming with the best fruit of the earth" for their own usage and for the local farm produce markets. Crops of hay, oats, potatoes, and garden vegetables were grown in abundance, while large number of fowls were raised as food "for the table" at the school and

for sale for Thanksgiving dinners. The dairy products were "carried directly from the barnyard to their own refectories." It was obvious from the report that what was grown or raised was used at the institution or sold. St. Mary's was meant to produce some income for itself from the sale of surplus items.²⁵

More importantly, the homeless boys sent from Cook County to Feehanville, twenty-five miles from Chicago on the Wisconsin Central Railway were "happy and contented, and far removed from their former haunts of suffering and vice." Bright, intelligent boys had been "rescued from a life of degradation," and educated so that they might help themselves, as well as, "aged parents" dependent on them for support.²⁶

The home for three hundred forty boys was described as resembling a neat, small village. The school department consisted of five graded classes which were well supplied with all "modern appliances" necessary for imparting an ordinary grammar school course to the students. In addition to the regular school day, a time schedule for additional study was arranged. This included an hour of study at night in preparation for the next day's work, as well as, an hour's study before breakfast. An additional hour in the evening was added for those who chose chorus or band.²⁷

The half-day system was applied to develop both the intellectual and the physical qualities of the students.

This system provided a half-day of academics, while a half-day was spent on the farm, dairy, or at a trade. As the number of boys, who were destined to earn a living by manual labor increased, trades suitable to their needs were introduced with a competent foreman in charge of each shop, and on the farm. The foreman was important, not only in terms of management ability, but in his "benevolence" to the boys. It was his competency and constancy which developed the mode of "cordiality" between an instructor and student that made discipline easier and more effective. Cordiality within the group reduced the desire of some of the boys "to abscond."²⁸

The purpose of the institution was to instill habits of industry and virtue which would enable students to develop in "paths of integrity," and grow to be efficient and useful members of society. Principles of emulation, encouragement, and rewards at stated periods were the means by which these objectives were to be achieved.²⁹

The exhibit of St. Mary's Training School could only attempt to demonstrate the objectives of the institution in its education of the whole man -- mind, body, soul. The exhibition included: one album of twelve photographs, and two scrap books containing samples of work by boys of the printing shop. Twelve pairs of shoes, of different styles, made by the boys of the shoe shop, also were prominently displayed. Possibly, the most notable examples of

industrial manual training were the six suits of clothes, of varying sizes, made by the boys of the tailor shop.³⁰

The more scholarly work of the boys was featured in seven volumes. Volume I presented a historical account of the institution from 1881-1893, the time of the opening of the Fair. To present a case for academic proficiency of the students, the remaining six volumes contained class work examples in arithmetic, class exercise, catechism, spelling, biography, and book-keeping.³¹

The attempt to prove excellence by the boys of Feehanville was finalized in the granting of an award by the World Columbian Exposition Committee in recognition of "class and industrial work." St. Mary's showed that academics and manual training could work hand in hand.³²

PURCHASE OF THE PARMALEE FARM

The training school had always been forced to operate on a slim budget. It depended on donations, tuition from the county and federal governments, gifts from Archbishop Feehan and clergy of the diocese, funds from contributions of the archdiocesan's orphans' fund, and sales from the surplus products of the farm and shops. The farm, in particular, was an important part of the school. It provided most of the food for the institution, while the dairy and agricultural products were in high demand throughout the area.³³

In an effort to expand the training along agricultural lines, and to provide a means for additional income, the Parmalee Farm, consisting of 440 acres and adjoining the original Knott Farm, was purchased in 1897. The lone farmhouse, which had constituted the entire institution in 1882, was now only a part of the school which included a chapel, tailor shop, shoe making shop, printing shop and laundry, ice house, farm buildings, barns, as well as dormitories. Farming or the pursuit of agricultural science remained the principal occupation of the school out of need and the purpose as stated in the founding of the school in 1882.³⁴

ANOTHER BEGINNING

The following years were to be uneventful, until one Sunday afternoon, the fifteenth of October 1899. Tragedy struck. A fire of undetermined origin started in the wooden frame chapel. The fire which had been thought to have started by charcoal dropped from a censer spread quickly along the drapings and robes hanging in the sacristy. A brisk, south wind fanned the flames which destroyed the chapel from the basement to the roof in a few seconds. Burning shingles blown from the roof "communicated" the flames to the nearby administration building to the north. The barns, grain sheds, and adjacent shop building were ablaze in rapid succession.³⁵

The fire department of Des Plaines hurried to the scene only to be thwarted in their efforts to confine the flames when no water could be drawn from nearby hydrants. The firemen were compelled to stand idly by waiting until the fire burnt itself out. When the flames died down only the Villa remained.³⁶

Because of the lack of water and the undetermined origin of the fire, Cook County Fire Commissioner Hoffman made charges of carelessness against the officers of the school. The pump, which supplied water from the artesian well on the ground, had been broken during a fire in the pumping shed six weeks before, and had not been repaired. Another pump for drawing water from the Des Plaines River in the rear of the administration building had been cut off by the rapid rush of flames. Only the prompt action of the engineer in shutting off the trickling supply of gasoline, used in the manufacture of gas for the school's buildings, had prevented an explosion. Had the fire department been able to use the hydrants, the fire would have been confined to the chapel.³⁷

All three hundred fifty boys housed at the institution, however, were safe. It became the job of the school's director, Brother Elixus, to find places for most of the boys who could not be housed in the remaining buildings.³⁸ One hundred fourteen boys were received by the state facility at Dunning.³⁹ Others were sent to the

sisters of St. Joseph at Thirty-Seventh Street and Lowe Avenue, Providence Orphan Asylum in Glenwood, and the Cook County Reform School. Some boys were returned to their homes in Chicago;⁴⁰ others took the fire as an opportunity to run away. A number of them had boarded trains or stolen rides to Chicago. Some runaways were found sleeping in the woods near the school, captured by the police and returned to the temporary shelter provided in the barns at the Parmalee farm. Fourteen boys were already on the Parmalee property with their twenty-three Christian Brothers instructors.⁴¹

Commissioner Hoffman, who had described the institution as "essentially a school for truants, and Catholic boys sentenced to reformatories," magnanimously declared that the county could care for the boys, although it was in no way responsible for inmates of a private institution. The commissioner also added that as he was coming to the school with rations for the boys, he was "held-up" by some of the runaways who "purloined" sixty pounds of cheese and several boxes of crackers from his wagon. The picture looked dismal.⁴²

Over sixteen years of the "most painstaking thought and effort" on the part of Archbishop Feehan, and his "valiant co-workers," the Board of Trustees, and the Christian Brothers had been lost in the fire.⁴³ The total financial loss as estimated by Brother Elixus, the director

of the school was \$201,500. The figure included the \$150,000 loss of buildings and harvested crops, while the rest included the loss of stock and furniture. Unfortunately, the insurance carried on the school was a mere \$50,000. Recovery efforts began immediately.⁴⁴

A PLAN FOR REBUILDING

A meeting was called on 14 November 1899 of all the pastors of the Archdiocese at Holy Name Cathedral by Archbishop Feehan to devise a plan to rebuild St. Mary's Training School. It was at this meeting that it was resolved that all the parishes of the archdiocese would contribute a total of 100 thousand dollars in various pledge amounts, payable in two years in semi-annual installments, for the rebuilding of the institution. A chairman was elected and empowered to appoint a representative committee to assess each parish on the same basis as the diocesan taxes were levied, which was in proportion to the size and wealth of the parish. Rebuilding began immediately probably with the insurance funds.⁴⁵ The Administration Building was rebuilt first, and became living quarters and classrooms for the boys. A chapel was constructed at about the same time. The rebuilding program was delayed much longer than expected, because of the unexpected death of Archbishop Patrick Augustine Feehan on 12 July 1902, twenty years after the founding of Feehanville, which had been "his

monument" and his life-long interest. During his administration, the institution had changed from an orphan asylum to a refuge for boys who might have parents, but who had been abandoned or neglected. These boys, many sent by the courts, were taught the trades, so that they might be a benefit to themselves, the community, and the nation.⁴⁶

DEATH OF A BENEFACTOR

The eulogies for the archbishop contained many accolades for his "brilliant" handling of the Chicago's diverse nationalities and parishes, "splendid exhibit at the World Columbian Exposition," and the increase in quality and number of Catholic schools. For, under his hand the parochial school system of Chicago had been so affected that it was second to none in the United States. There were more children in the parochial schools of the archdiocese than in any other in the country. St. Mary's Training School in Feehanville, Illinois was only one of the reasons that Feehan was called the "Defender of the Schools."⁴⁷

CONCLUSION

The growth of St. Mary's Training School came at a time when America was developing into an industrial power. A parochial and fragmented economy was being replaced by a highly integrated and national economic structure, increasingly dominated by large, and supposedly, efficient

corporate enterprises. At this time, also, America was becoming an urban nation. This growth was largely the result of migration to the city from the farm, and from Europe, primarily southern and eastern, to the United States. Industrial and urban expansion caused a severe social dislocation, and a new social order which severely delineated the poor from the rich. Poverty became a widely accepted social problem. New welfare agencies -- juvenile courts, public health departments -- sought to provide humane, expert and efficient resources to complex social problems. The emerging middle class of professionals and specialists made values of continuity and regularity, functionaility and rationality, administration and management its major themes.⁴⁸

The schools, public and private, were to become agents of change. The proponents of a universal system of public elementary schools, however, argued that a non-sectarian system would promte greater national unity, an important consideration for citizenship in a republic. Citizenship also entailed development of a set of common values and moral training in which to achieve these goals. Moral training in a non-sectarian setting was to be generalized and oriented toward society as a whole, rather than adhere to the tenents of a particular sect. Public schooling was no longer just a democratic ideal; it had become a practical necessity.

Free, universal, compulsory public education had become the change agent by which the new immigrants were to be "Americanized;" the curriculum was academic, but practical. A good citizen was to be a responsible worker in the American society.

To this end, St. Mary's Training School promoted the practical curriculum through farming and the teaching of the trades. The academic curriculum, however, was basically the 3Rs, to which a fourth was added -- religion.

The public Board records make only indirect, rather than direct, comments of the teaching of the Catholic religion at the institution. Schedules recorded the subjects and units taught. They also included times for prayer, study of the gospel, study of Christ and the lives of the Saints, as well as, the Baltimore catechism.⁴⁹

A direct reference to the American Protection Association, and their anti-Catholic sentiments was made in the Board Minutes of 1916. It would seem that the teaching of religion at St. Mary's Training School was rarely exposed on documents available for public viewing. It can be inferred, however, that religion was an integral part of the curriculum of the school.⁵⁰

CHAPTER IV: TIME OF GROWTH, CHANGE, AND EXPANSION

1. Charles Shanabruch, Chicago's Catholics: Evolution of an American Identity (Notre Dame: University of Notre Dame Press, 1981), 56.

2. Harold A. Buetow, Of Singular Benefit: The Story of U.S. Catholic Education (Notre Dame, Indiana: University of Notre Dame Press, 1981), 108-112; Robert J. Havighurst, Society and Education (Boston: Allyn and Bacon, Inc., 1979), 455.

3. Shanabruch, Chicago's Catholics, 56.

4. Glen Gabert Jr., In Hoc Signo: A Brief History of Parochial Education in America (New York: Kennikat Press, 1973), viii-ix.

5. Rev. J. J. McGovern, Souvenir of the Silver Jubilee in the Episcopacy of His Grace, P.A. Feehan (Chicago: n.p., c. 1891), 171; Joseph J. Thompson, Diamond Jubilee of the Archdiocese of Chicago (Des Plaines, Illinois: St. Mary's Training School Press, 1920.), 741-742. The first orphanage was in a small frame house on the north side of Chicago built to house the orphans of the devastating cholera epidemic of 1849. No other information or picture is available of this home.

6. Joseph J. Thompson, Diamond Jubilee of the Archdiocese of Chicago, 747-752; James W. Sanders, The Education of an Urban Minority (New York: Oxford Press, 1977), 60. Rosehill was along what is now Devon Avenue and Robey (Damen Avenue) in the Rogers Park area of Chicago. The area, at that time, was far north of the city limits.

7. Mary Herrick, Chicago Schools: A Social and Political History, Beverly Hills: Sage Publications, 1971), 62-66; "Why Compulsory Education is Attacked," Chicago Tribune, 22 March 1890.

8. Ibid.

9. "Why Compulsory Education is Attacked," Chicago Tribune, 22 March 1890.

10. Shanabruch, Chicago's Catholics, 61-64.

11. Cited in Shanabruch, Chicago's Catholics, 62; "To Amend Compulsory School Law," Chicago Tribune, 20 May 1890.

12. "The Church and State," Chicago Tribune, 15 March 1890; "The State and Compulsory Education," Chicago Tribune, 12 January 1890; "Alderman Powers and Parochial Schools," Chicago Tribune, 4 April 1890.

13. "The State and Compulsory Education," Chicago Tribune, 30 May 1890; "Some Facts about the Illinois and Wisconsin Compulsory Laws," Chicago Tribune, 7 April 1890; "Limits of Religious Liberty," Chicago Tribune, 5 February 1890.

14. "Amend Compulsory School Law," Chicago Tribune, 30 May 1890.

15. "The Compulsory School Plank," Chicago Tribune, 26 June 1890.

16. James Sanders, Education of an Urban Minority, (New York: Oxford Press, 1977), 133.

17. Ibid.

18. Rev. Cornelius J. Kirkfleet, The Life of Patrick Augustine Feehan (Chicago: Matre and Company, 1922), 267.

19. "Death Comes to Aged Archbishop," Chicago Tribune, 13 July 1902.

20. Kirkfleet, Life of Patrick Augustine Feehan, 267; "For Church Schools," Chicago Record, 4 September 1893.

21. "Exhibit of Catholic Schools," Chicago Tribune, 8 October 1893.

22. "Exhibits of Catholic Schools," Chicago Tribune, 8 October 1893; Catalogue of the Catholic Education Exhibit of the Archdiocese of Chicago (Chicago: C. M. Staiger, 1893), 82-86.

23. Ibid.

24. Ibid. The underlining is mine. Joseph J. Thompson, Diamond Jubilee of the Archdiocese of Chicago (St. Mary's Training School Press, 1920), 64.

25. Catalogue of the Catholic Education Exhibit of the Archdiocese of Chicago (Chicago: C. M. Staiger, 1893), 83-86.

26. Ibid., 82-84.

27. Ibid., 84.

28. Ibid. It was mentioned in Chapter II that one of the reasons for choosing Des Plaines as the setting for St. Mary's Training School was its inaccessibility to and remoteness from the city of Chicago.

29. Ibid. The term efficient is to view the human being as a machine in the time of the emergence of a highly industrial society.

30. Catalogue of the Catholic Exhibit of the Archdiocese of Chicago (Chicago: C.M. Staiger, 1893), 86. There is no mention of what photographs were contained in the scrapbook. It might be assumed that they were pictures of the boys working in the various shops.

31. Ibid. Volume 2, Arithmetic; Volume 3, Class exercise; Volume 4, Catechism; Volume 5, Spelling; Volume 8, Biography; Volume 10, Book-keeping. There is no mention of Volumes 6, 7, or 9.

32. Catalogue of the Catholic Education Exhibit (Chicago, n.p., 1898), 316. Presented to the Chicago Historical Society on 1 May 1897.

33. As cited by Edward Hajost in his Master's thesis, The History of Maryville Academy at Des Plaines, 57-60, taken from the Minutes of the Corporation, I:164-65, 80-81. The information for the thesis was taken primarily from the Board Minutes of 1882-1900. These original documents have been removed from Maryville and are in the Archdiocesan Archives in Chicago. Volume I of the Board Minutes, however, is not among the volumes.

34. Thompson, The Archdiocese of Chicago, 743. The purchase of, but not the purpose for, the acquisition of the Parmalee Farm is mentioned in II:17, Box 4519, Chicago Archdiocesan Archives.

35. "To Rebuild Training School," Chicago Herald, 17 October 1899; "School Burns, Boys Flee," Chicago Tribune, 16 October 1899.

36. The Villa was a replica of Jefferson's Monticello, which had been in the architectural exhibit at the World Columbian Exposition of 1893, and donated to St. Mary's.

37. "School Burns, Boys Flee," Chicago Tribune, 16 October 1899.

38. "To Rebuild Training School," Chicago Herald, 17 October 1899.

39. Dunning was the area which included the mental and retarded patients housed at the Reed Mental Health Center on Irving Park and Narragansett. The Center has abandoned its dormitory facilities, and is now an in-patient and out-patient developmental center. Most of the property will be used in the future for the new Wright Community College complex.

40. Kirkfleet, The Life of Patrick Augustine Feehan, 181.

41. "School Burns, Boys Flee," Chicago Tribune, 16 October 1899.

42. The purpose of St. Mary's Training School was not designated as a school for truants or a reformatory in the original charter, as Commissioner Hoffman believed. "To Rebuild Training School," Chicago Herald, 17 October 1899. "School Burns, Boys Flee," Chicago Tribune, 16 October 1899. A full account of the fire, as reported by a local newspaper printed in Des Plaines, The Suburban Times, 21 October 1899, is in XII:4907-4909, Box 4522, CAA.

43. Thompson, Diamond Jubilee of the Archdiocese of Chicago, 743.

44. "School Burns, Boys Flee," Chicago Tribune, 16 October 1899. The Des Plaines Suburban Times, 21 October 1899 gives the insurance figure as \$60,000.

45. Kirkfleet, Life of Archbishop Patrick Augustine Feehan, 181; "Meeting of Parishes to Fund Rebuilding after Fire," Chicago Tribune, 14 November 1899. The Tribune mentions the insurance coverage as \$50,000, not \$60,000.

46. Board Minutes, VI:1712, Box 4520; CAA.

47. "A Good Prelate, A Good Man," Chicago Tribune, 14 July 1902; "Feehan is Buried with Solemn Pomp," Inter-Ocean, 18 July 1902; "Thousands Gaze on Dead Prelate," Chicago Tribune, 16 July 1902; "Imposing Rites for Archbishop," Chicago Tribune, 14 July 1902; "At Rest in Calvary," Daily News, 14 July 1902.

48. Marvin Lazerson, Origins of the Urban School: Public Education in Massachusetts, 1870-1915 (Cambridge: Harvard University Press, 1981), ix-xviii.

49. Board Minutes, 27 January 1915, XI:4386-4387, Box 4522, CAA.

50. Board Minutes, 26 September 1916, XIII:5336, Box 4523, CAA.

CHAPTER V

A NEW BEGINNING IN A NEW CENTURY

The rebuilding of St. Mary's Training School, begun after the devastating fire of 15 October 1899, came to an abrupt halt after the death of Archbishop Patrick Augustine Feehan in July of 1902. His administration of the last century coincided with an era of conflict on the economic and religious fronts in the United States of America.

The consequence of sudden urban growth with its accompanying development of slums led to an unprecedented polarization of rich and poor. The ties which had bound groups together in the previous century unbound during the "stress of industrial conflict." Explanations for such terrible poverty in the city amidst such dynamic industrial growth and prosperity were suggested. The easiest answer was to blame the victims -- their lack of culture, their lack of morals, their lack of a Protestant work ethic.¹

Resentment against immigrants in general, and Catholics in particular, continued. As newcomers crowded the cities, urban culture and politics were permanently changed. Protestants who were displaced by Catholics began to view Catholicism as an alien faith, and its adherents to that faith as foreigners incapable of true American patriotism. Many believed that immigration itself was a papal plot to undermine free institutions. Ethnic friction

dominated the nativist struggle with Protestant-Catholic tension as an important constant.²

The amazing growth of the Catholic parochial system was the response by an unwilling immigrant population to the problems of the era, and the reaction to demands by the Protestant public for an homogeneous American culture. A latent fear of Catholicism persisted throughout the nineteenth century, and increased during the beginning of the twentieth century, as the number of new immigrants increased. A new relationship had developed: Catholic had become synonymous with foreigner: foreigner had become synonymous with poor.³

ASSIMILATION AND ACCULTURATION OF NEW ARRIVALS

The organization of Catholicism in America had an ethnic basis; each immigrant group coming to the United States brought its own missionaries, traditions, and institutions of charity.⁴ The new immigrants sought ethnic security by living in parishes of similar origins where customs, language, and values were homogeneous. However, the dominant WASP (White, Anglo-Saxon, Protestant) culture, did not encourage an ethnic nationalism. Dominant groups, especially those outspoken in the field of education, advocated assimilation and acculturation into the American mainstream.⁵

It had been thought, by the leading educators of the

time, that only through public schooling could the ideology of Americanization based on an idealized Anglo-Teutonic culture be realized. Public schooling would implant in immigrant children the Anglo-Saxon conception of righteousness, law, order, and popular government. The same value structure was emphasized at St. Mary's Training School, but as it related with and in addition to the Catholic faith. The new immigrants, according to some nativists, with nothing appreciable to add to the culture, might, if given the opportunity, actually dilute the national culture. To the public schools was given the noble cause of assimilation -- assimilation as advocated by white middle-class Americans of older stock.⁶

The road to acculturation through schooling was both voluntary and coerced. Coercion was aimed at the deviant minority, the misfits. The misfit groups were those that were located mostly at the bottom of the social structure as perceived by those on the top. Coercion took the form of compulsory school attendance, changes in curriculum, and the use of the English language and literature.⁷

School attendance laws mandated by the state, as well as truancy laws and officers, were a legal check on those immigrant parents who, to supplement their income, sent their children to work. The teacher was the instrument by which the immigrant child was to be assimilated into the national American society with its emphasis on the English

language and literature. The curriculum which included history, civics and government courses was designed to build a commitment to the American form of government and its political and legal processes. The curriculum, in general, was alien to the child's home and family life. The focus of indoctrination was on the Anglo-Saxon, Protestant contributions, with the omission of other groups to the American heritage. The Protestant work ethic, with its concept of God's reward for hard work, was reinforced. It would seem that the road to Americanism was long and hard.⁸

In the twenty-two years that Archbishop Patrick Feehan presided over the archdiocese of Chicago, he always felt the pressure of opposing interest groups. On one hand, American Catholics, second and third generation in background, supported the Americanization of their religious institutions and immigrants. An opposing viewpoint was one that sought to maintain the nationalistic elements of the new arrivals in their language and deeply rooted customs. Feehan had chosen a course of moderation and conservatism in his belief that to take a strong denationalization stance could "adversely affect religious loyalty" to the Catholic faith. So, a strong multi-ethnic Church developed in Chicago.⁹

Under Archbishop Feehan's administration, the Catholic institutions grew rapidly in numbers and diversity, but slowly in a sense of unity toward an American Catholic

Church. The immigrant groups maintained their nationalist loyalties, whether German, Polish, Irish, French, or Bohemian. Feehan's contribution was to accommodate the Chicago Catholic Church with its polyglot groups.¹⁰

Feehan had been eulogized as a scholar, churchman and businessman. He was described as a man who had a firm grasp on church policy. It was said that "With no liking for controversy, he succeeded in a field where controversy had been rife for years. Not aggressive himself, he dominated aggressive men" with his business acumen. His style was to recruit the best administrative personnel available, and to delegate authority to these assistants. He gave clergy and people wide latitude to do things in their own ways. When his authority was challenged, however, he was quick to prove that he was the boss.¹¹

Coming from a field where the question of nationality had been of little importance, he became popular in a field where nationality was most important." To James Edward Quigley, his successor, was left the task of improving and refining what was already there. To this, however, was added another dimension to his ecclesiastical work -- child saving.¹²

FROM SCIENTIFIC CHARITY TO CHILD SAVING

Scientific charity had been advanced as a program of social welfare by which the poor would overcome vice, crime,

ignorance and poverty. The resulting transformation in behavior and character would be more American than foreign in nature.¹³ The instruments for indiscriminate charity were organization societies. Charity organization society agents and visitors were to be both investigators and friends. They were to be welcome guests in the homes of people who had no choice but to receive them, if they wanted "to eat or keep warm." The method taught that dependence rather than independence was the goal. Clients had to show their appreciation cheerfully; they had to accept the advice so freely offered. Increased dependence became the price of continued support. In the end, charitable organizations "taught the poor to be paupers."¹⁴

The obvious failure of charitable organizations became apparent when there was no transformation from pauper to hard-working American citizenry. The new alternative, therefore, for change, was "child-saving." It was a change in focus and a "reordered set of relations between families and state." Almost overnight, children became the "symbol of a resurgent reform spirit." Child-saving embraced a variety of causes, one of which was the removal of children from "massive, regimented institutions into which homeless and dependent children too often were shunted"; foster homes were seen as a better alternative. Consequently, the state would play an extensive and greater part to the fulfillment of this end.¹⁵

Large institutions, such as St. Mary's Training School and Angel Guardian, had defenders. It was pointed out that many parents sent children to them during times of family hardship and crisis. To place these children with foster families would be cruel. The supporters of these institutions argued that they tried to strengthen the ties between and children by encouraging visits in other ways, assuring that family members kept in close touch with each other.¹⁶

The Christian Brothers were quick to emphasize their contributions in the field of boy welfare. By the direction of orphanages and homes for dependent boys, protectories and reformatories, agricultural and trade schools, they had sheltered the "homeless and friendless, reclaimed the wayward and delinquent, and prepared the handicapped and underprivileged children to take their place in life." They had, in fact, contributed to every phase of "boyology."¹⁷ The job of the Christian Brothers, which had been seeded during the administration of Archbishop Patrick Augustine Feehan, would blossom under the direction of the new, unknown archbishop from Buffalo, New York -- James Edward Quigley.

CONTINUING THE WORK

To the surprise of Chicagoans, the "dark horse candidate," Canadian-born, James Edward Quigley of the

archdiocese of Buffalo, New York was named Archbishop of Chicago on 13 December 1902, four months after the death of Archbishop Patrick Augustine Feehan.¹⁸

In many ways, Bishop Quigley's six year tenure in Buffalo was ideal preparation for his responsibilities in Chicago. Buffalo, the city on Lake Erie, like the city on Lake Michigan, was an industrial center, dependent on the cheap labor of immigrant workers who crowded into its poor neighborhoods. The Bishop's priorities became education and the right of labor to organize. His experiences as a student in Europe, and his experiences with the newcomers in the Buffalo diocese, "sensitized" him to their problems. His ability to converse directly to his parishoners in German, French, Italian, and Polish added further to his popularity.¹⁹

THE CARE OF DEPENDENT CHILDREN

In 1903, when Bishop Quigley assumed his office, his largest institution, St. Mary's Training School, was a burnt ruin. A fire of undetermined origin had broken out in the sacristy of the chapel. When the water system could not pump the necessary water to extinguish the blaze, the fire spread rapidly to eleven other buildings. When the ashes cooled, only four buildings remained. The financial loss was estimated at 150 thousand dollars, of which only 60 thousand dollars was recoverable through insurance. The

children were dispersed to foster homes, other institutions as Angel Guardian Orphanage, their own homes, while others chose to run away.²⁰ Archbishop Feehan had committed the priests of the diocese to raising 100 thousand dollars.²¹

PLANS FOR THE NEW ST. MARY'S TRAINING SCHOOL

Archbishop Quigley had to face the pressing questions of what to do about St. Mary Training School and how to do it. There was also the continuing problem of finding sufficient money to operate St. Joseph Orphanage for Girls and St. Joseph Providence Orphanage for Boys. In addition, the Chicago Industrial School was already too small to care for all the girls referred for care. The answer seemed to be to rebuild St. Mary on a scale far larger than had ever been planned and then housing the children from the two St. Joseph Orphanages and from the Chicago Industrial School in the new institution at Des Plaines, formerly Feehanville.

The scattering of homeless children to various segregated boy and girl care shelters throughout the state was another concern. Brothers and sisters separated by a family tragedy frequently lost track or interest in each other with the passage of time. In recognizing the need and desirability of maintaining family ties and relationships, the solution became evident. The expanded St. Mary's Training School would house both brothers and sisters, boys

and girls together in one family-like setting.²²

THE SISTERS OF MERCY ARRIVE

To make the consolidation of the St. Joseph Providence Orphanage for Boys, St. Joseph Orphanage for Girls, and Chicago Industrial School for Girls with the bigger facility, St. Mary's Training School, more easily and efficiently, Archbishop Quigley, following the lead of Angel Guardian Orphanage with its coeducational population, decided to replace the Christian Brothers with the Sisters of Mercy for the direct care of all the children. The sisters could anticipate and meet the needs which the future influx of girls from the various orphanages of Chicago would entail. They would teach in the schools, act as dorm parents, and provide motherly care for the children. Admittedly, the Sisters of Mercy could take care of boys and girls, while the Christian Brothers could care effectively only for boys. It was also noted that the Brothers, who had come to St. Mary from the Bridgeport Training School, recognized that they did not have sufficient numbers to staff a much larger institution. The Mercy nuns were also quick to admit that the archbishop realized that the children were in need of a "woman's motherly care" which they more than adequately could provide.²³ Moreover, it was their ideal not only to provide a home for neglected, orphaned, and dependent boys and girls, but to provide an

education for those children "whose circumstances" would not permit them to attend a college or academy.²⁴

Therefore, on 1 July 1906 two professed Sisters of Mercy and seventy novices sisters arrived to take over the care of the boys at St. Mary's Training School. Most of these novices went on to other assignments as the permanent staff of sisters was assembled. ²⁵

THE COST OF FINANCING

An accounting in the Board Minutes of the school gave the following statistics regarding the nationalities of the 698 boys cared for in the school in 1906 as listed below.²⁶

German	86
Italian	104
Bohemian	96
Polish	103
Jewish	5
Irish	147
Negro (sic).	4
Slovanian (sic).	42
Canadian	22
American	68
Persian	1
Scotch	8

The cost of operating the institution at this time,

as projected by Archbishop Quigley, was thirty-six thousand dollars annually. Maintenance of the school that year, however, was in excess of sixty-eight thousand dollars. The financial obligation was met in several ways. The children who were placed privately by their families paid what tuition they could. Cook County granted ten dollars a month for one hundred boys placed there by the juvenile court, even though the number might exceed one hundred. A small number of boys were placed and paid for by other county courts throughout the state. The archbishop himself committed an annual donation of twelve thousand dollars. The amount needed to run the institution, however, was not met by these sources. The remaining and greatest amount of support was attained from the orphanage tax on the non-national (Irish) parishes and by the Archbishop's chancery office funds.²⁷

THE NEW CONSTRUCTION

In the year 1906, the entire north wing of the boys' dormitory was completed. The four-story structure included not only living quarters for the youngsters living under one roof, but classrooms and indoor recreational areas as well. Other innovations included a central kitchen and separate dining rooms for children living together in dormitory groupings. The south wing was the next addition, matching and balancing the architectural design of the boys' wing.

The only difference was in the furnishings with bright colors and frilly things in the dormitories for the girls, who were to begin arriving in ever-increasing numbers.²⁸

By 1911, St. Mary's Training School had become the major child-care facility in the Chicago archdiocese, for which there was no other national institution. Its population also increased by the arrival of some of the boys and girls from other smaller, over-crowded Catholic orphanages. First, younger boys placed by the court in St. Joseph Providence Orphanage were transferred by officers of the court to St. Mary. Then, the young girls from St. Joseph's Orphanage on Thirty-fifth Street were transferred. Finally, in August of 1911 the older girls of the Chicago Industrial School were moved to the school. Each of the orphanages now enrolled at St. Mary's remained legal corporations for funding purposes under the laws of Illinois.²⁹ St. Mary's was becoming the city of youth.³⁰

AIMING FOR SELF-SUFFICIENCY

With additional numbers at the institution, the financial burden continued to increase. Cook County would not yield from its committed payment of ten dollars per child as contracted in 1895, even though the cost had risen to thirteen dollars a month. It did bend, though, in the number of students that it would subsidize. The subsidy from the state covered less than one-half of the school's cost,

but "it made the difference between life and death for the institution."³¹

In 1911 Archbishop Quigley appointed Reverend James Doran as superintendent of St. Mary's Training School. Father Doran envisioned a self-sufficient home large enough to accommodate all the homeless children of the Chicago area. The well-equipped laundry room along with the large bakery, shoe department, and farm operation were designed to make the children's home self sustaining. The opportunity of fulfilling his dream would not be fully realized until after the death of Archbishop Quigley.

DEATH OF ARCHBISHOP JAMES E. QUIGLEY

Archhbishop Quigley died, after a lingering illness, on 10 July 1915, in his brother's home in Rochester, New York. During his administration of twelve years, he had earned the reputation as an "advocate of personal charity." The work of earlier generations (Archbishop Feehan, in particular) was consolidated, and the care of dependent families, orphans and the aged was expanded. His was a time of giving leadership in "pioneering new works of charity." Archbishop Quigley's "monument," however, would always be St. Mary's Training School.³²

His body was returned to Chicago where he was buried from Holy Name Cathedral with "a reverence reflecting the respect his priests and people had for this private,

kindhearted priest." Among his ten pallbearers were the priest superintendents of four institutions for children. They were: Father J. M. Doran from St. Mary Training School, Father C. J. Quille from the Working Boys Home, Father F. S. Rusch from St. Hedwig Orphanage, and Father George Eisenbacher from Angel Guardian Orphanage.³³

CONCLUSION

During the time of Archbishop Quigley, and the development of the new St. Mary's Training School, can be seen a shift in the belief of what constituted care for the orphaned and dependent child. "Do-gooders" believed that bed, board, and a roof over the head and some training "with the hands" of the inmates of public and private institutions was sufficient and humane enough. The new philosophy of child care advocated more than just physical and bare necessities for existence; it advocated emotional gratification as well.

The founders, administrators and benefactors of St. Mary's Training School were also aware of the importance of positive public opinion. Consequently, the archbishops involved in fund raising to build, improve and expand their projects worked as diplomatically as possible enlisting the aid of Catholics and non-Catholics alike. In an atmosphere of anti-Catholicism, the job became harder, but not impossible.

Quigley's approach to the development of Catholic social service in Chicago followed three basic tenets. He believed that each national group should have a full array of services to assist its own. He was sensitive to new groups in need. Lastly, he encouraged lay leadership. Each of these policies laid the groundwork for a comprehensive spectrum of charitable services for the future. The structure of the institutions would change over the years, but the nature of the work, level of commitment and the breadth of needs attended to would remain the "hallmark" of Catholic charity in the archdiocese of Chicago. St. Mary's Training School had played a big part in the new policy of administration of the health, happiness, contentment plus the needs of dependent children.³⁴

CHAPTER V: A NEW BEGINNING IN A NEW CENTURY

1. Roger J. Coughlin and Cathryn A. Riplinger, The Story of Charitable Care in the Archdiocese of Chicago (Chicago: Catholic Charities of Chicago, 1981), 164.

2. Carroll C. Calkins, ed., The Story of America: Great People and Events That Shaped Our Nation (Pleasantville, New York: Reader's Digest Association, Inc., 1975), 98.

3. H. Warren Button and Eugene F. Provenzo, Jr., History of Education and Culture in America (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1983), 128.

4. Michael B. Katz, In the Shadow of the Poor House: A Social History of Welfare in America (New York: Basic Books, Inc., 1986), 62.

5. Gerald L. Gutek, Education in the United States: An Historical Perspective (Englewood Cliffs, New Jersey: Prentice-Hall, 1986), 180-181.

6. Ibid., 180-181. This theory of Americanization found a strong spokesman in Ellwood P. Cubberley, a nationally recognized school administration and educational historian. The mission of the public schools was assimilation of the new immigrants into a new English-speaking and English-thinking American. Board Minutes, 13 January 1917, XIII:5474, Box 4523, CAA. Father Doran, administrator of the school advocated not manual training per se, but teaching boys to do something and do it well. This philosophy would result in the boy growing up to be a better citizen.

7. David B. Tyack, The One Best System: A History of Urban Education (Cambridge, Massachusetts: Harvard University Press, 1974), 68-69.

8. Ibid., 180-181; Board Minutes, 11 May 1907, III:466-468, Box 4519, CAA. The annual report emphasized the importance of giving the boys a good Catholic education in moral surroundings. The school could never provide the training to enable the students to make a suit for one dollar, for example, as was possible in the industrial sweat shops. The actual work with the hands, in any capacity, was deemed beneficial.

9. Charles Shanabruch, Chicago's Catholics: The Evolution of an American Identity (Notre Dame, Indiana: University of Indiana Press, 1981), 102-104.

10. Ibid.; Board Minutes, 2 January 1907, II:143, Box 4519, CAA lists 11 nationalities, American and Negro.

11. "Archbishop Feehan," Chicago Inter-Ocean, 14 July 1902. Coughlin, The Story of Charitable Care in the Archdiocese of Chicago, 120;

12. "Archbishop Feehan," Chicago Inter Ocean, 14 July 1902.

13. Michael B. Katz, In the Shadow of the Poor House: A Social History of Welfare in America (New York: Basic Books, Inc., 1986), 58-66.

14. Ibid., 67-68.

15. Ibid., 113-114.

16. Ibid., 119.

17. Brother Angelis Gabriel, The Christian Brothers in the United States, 1848-1948 (New York: Deilan X McMuelen Company, Inc., 1948), 237.

18. Roger Coughlin, The Story of Charitable Care, 163. Bishop John Lancaster Spalding of Peoria, Illinois was the favorite of many bishops, priests and laity, who felt he could bring order and discipline into the Chicago church. Bishop Peter J. Muldoon, the diocesan administrator and former vicar-general for Archbishop Feehan, was also championed. The paster of St. Elizabeth parish in Chicago, Father Daniel J. Riordan, was the choice of the Illinois bishops. Running far behind all of them was James Quigley, popular head of the Buffalo diocese.

19. Ibid., 163-164. James Edward Quigley was born on 15 October 1854 in Oshawa, Ontario, Canada. His parents were Irish immigrants who had fled the poverty and devastation of the potato famine. When Quigley was four years old his parents settled again in Buffalo. He studied for the priesthood at Our Lady of the Angels Seminary in Niagara. He was sent for further study to the University of Innsbruck and later to the College of Propaganda in Rome. In 1879 he was ordained in Rome before returning to Buffalo. At forty-four years of age, on 24 February 1897, he was consecrated bishop of that city.

20. "To Rebuild Training School," Chicago Herald, 17 October 1899; "School Burns, Boys Flee," Chicago Tribune, 16 October 1899. The Chicago Tribune of 16 October 1899 mentions \$50,000. Board Minutes, 21 October 1899, XII:4907-4909, Box 4522, CAA. The Board Minutes contain the entire story of the fire as reported in the Suburban Times of Des Plaines.

21. "Meeting of Parishes to Fund Rebuilding after Fire," Chicago Tribune, 14 November 1899.

22. Rev. Msgr. Harry C. Koenig, ed., Caritas Christi Urget Nos, vol. II (Chicago: Archdiocese of Chicago Press, 1981), 925-926; Roger J. Coughlin, The Story of Charitable Care in the Archdiocese of Chicago, 172.

23. Koenig, ed., Caritas Christi Urget, 926; Coughlin, The Story of Charitable Care in the Archdiocese of Chicago, 172; Mother Gabriel O'Brien, Reminiscences of Seventy Years, 1846-1916 (Chicago: Fred J. Ringley Co., 1916), 255; Angel Guardian, 100th Anniversary, 1865-1965: A History of Angel Guardian Orphanage, One Hundred Years of Service to Boys and Girls (n.p.: n.d.), unnumbered.

24. Sister Mary Fidelis, Mother Catherine McAuley (Des Plaines: St. Mary's Training School Press, 1919), 91.

25. Koenig, ed., Caritas Christi Urget, 926; Coughlin, The Story of Charitable Care in the Archdiocese of Chicago, 172; Mother Gabriel O'Brien, Reminiscences of Seventy Years (Chicago: Fred J. Ringley Co., 1916), 255; Sister Mary Fidelis, Mother Catherine McAuley (Des Plaines: St. Mary's Training School Press, 1919), 91.

26. Board Minutes, 2 January 1907, II:143, Box 4519, CAA.

27. Coughlin, The Story of Charitable Care in the Archdiocese of Chicago, 172-173; as cited by Edward Hajost in his Master's thesis, The History of Maryville Academy at Des Plaines, Illinois (Chicago: De Paul University, 1953), 61; Board Minutes, 15 January 1907, II:239, Box 4519, CAA.

28. Koenig, Caritas Christi Urget, 926.

29. Coughlin, The Story of Charitable Care in the Archdiocese of Chicago, 173; Koenig, ed., Caritas Christi Urget, 903.

30. On the lawn of Maryville (the new name for St. Mary's Training School) is a sign that proclaims: MARYVILLE, CITY OF YOUTH, Entrance - 1 Block.

31. Ibid.

32. Coughlin, The Story of Charitable Care, 165, 191; Board Minutes, 18 January 1912, VIII:2705, Box 4521, CAA.

33. Coughlin, The Story of Charitable Care in Chicago, 191; Board Minutes, 18 January 1912, VIII:2705, Box 4521, CAA. The rebuilding of St. Mary's Training School was considered "a monument to its builder."

34. Coughlin, The Story of Charitable Care, 165; Board Minutes, 26 September 1916, XIII:5462, Box 4523, CAA.

CHAPTER VI

LEGAL STRUGGLES AND THE ESTABLISHMENT CLAUSE

The philosophy of "child saving," which had begun in earnest during the 1902 to 1915 administration of Archbishop James E. Quigley, was to develop and expand into investigations of private and public institutional care centers for orphaned, neglected, delinquent, and dependent children. The period between 1910 and 1919 heralded a new relationship between children and the state. St. Mary's would play an important role in defining that relationship, as it applied to the Illinois Constitution of 1870, Article VIII, Section 3, which forbade aid to sectarian institutions.¹

Any institution, public or secular, could offend the promoters of and regard for the "priceless child." Most critics of institutional life concluded that the result of children denied a home and subjected to the monotony of institutional living were dulled personalities and a destruction of the capacity for independence. "Child-saving" critics contended that institutionalized children were unable to make the gradual transition from dependence to independence. Once on their own, "ex-inmates" lacked the skills and values, acquired by most children in families, that would launch them on some career. Most importantly, their emotional development had been thwarted by the lack of

affection in their childhood. Emotional maturity could only result from policies that respected the unique personality and circumstances of each individual; this maturity could develop most naturally in a family setting or a foster home with a mother model. The institution, by nature of size and application of uniform standards to each individual, destroyed individuality. It stunted human development and prevented the growth of children into strong, autonomous adults.²

As child care facilities increase dramatically in size and number, a new dilemma arose for "child savers." They had opposed large institutions, on the basis that home care of any sort, was better for the child's development than institutional care. Yet, Cook County, which had established the first juvenile court in 1899, continued to send forty percent of its juvenile delinquency offenders and dependency cases to one of four industrial training schools in the city of Chicago. Slightly more than a quarter went back to their homes under court supervision by way of probation. Probation, it was thought, would help the families of these youngsters as well as the children themselves. Supervision of these delinquents with instruction to their parents was considered a powerful way to reach the parents of neglected children. Parents might even change their negative attitudes regarding their children through counseling, and direct advice by the

probation officers. The remaining percentage of children were sent home with no supervision. With this method of dispensation of juveniles, the court had already undertaken an important part in regulating individual domestic life. The accompanying control on institutions, both public and private, with regard to compulsory attendance, child care, and child welfare increased its regulatory function. The entry of the court system into domestic and educational life was to continue.³

THE BATTLE BEGINS

Neither the death of Archbishop James Edward Quigley on 10 July 1915, nor the installation of the new Archbishop George William Mundelein on 9 February 1916, could stem the tide of furious legal battles that were to engulf St. Mary's Training School as a member of the "Big Three" of orphanages in the archdiocese of Chicago. The legal battles would result from court mandates and legislative investigations. The legal issues facing Angel Guardian Orphanage, St. Mary's Training School, and St. Hedwig Orphanage would not deal so much with the quality of child care which was deemed good, but with the controversy regarding the interpretation of the "Establishment Clause" of the First Amendment of the Constitution of the United States as it pertained to public funding to a private and sectarian institution.⁴

The founding fathers of the American Republic had intended for the first amendment to preserve and protect religious liberty from encroachments by the state, and also that the state should not establish an official church. The Northwest Ordinance of 1787 stated that society's public morality depended upon a religious foundation, and that the beneficial influence of religion on private and public morality was indispensable to the maintenance of good government. The survival of self-government necessitated the preservation, protection, and fostering of the "religious impulse and enterprise." Over time, however, certain political and educational leaders, often supported by Protestant clergy, began to oppose the use of public funds for religious charitable and educational institutions. Sectarian institutions, these individuals reasoned, receiving public funds, were looked upon, by some, as fostered the establishment of a particular religion. So, the battle for a definition of "establishment" was begun, in an indirect manner.⁵ There is a long and complex legal and educational history relating to this issue. This study, however, examines only the controversy in Illinois that related to St. Mary's Training School.

INVESTIGATIONS

The cry that arose throughout the city of Chicago and the state of Illinois was for investigation and

reformation of public and private institutions of charitable child care agencies, both public and private. Publicity regarding the inadequate to deplorable conditions, as described by investigative journalists, that prevailed in some of these institutions resulted in a joint commission on charities authorized by the state legislature in 1913 with Representative Thomas Curran as chairman. The "secret" investigations extended from Cairo in the south to Chicago in the north. Operations, records, staffs, salaries, plants, and equipment were all subject to examination. The findings were startling. They yielded not only tales of child abuse, but flagrant abuse of administrative trust. St. Mary's Training School was included on the list for investigation, as no facility was exempt from scrutiny. The institution, however, would be exonerated on the basis of its care of its inmates, but would be brought to court as a religious agency accepting public funds.⁶

CURRAN COMMISSION

Chairman Curran revealed that the crimes that were committed in the name of charity were appalling. Embezzlement, failure to account for funds, "baby slavery," improper disposition of children, and refusal to help in needed cases were only a few of the most scandalous revelations. Charity had become a cold-blooded business with profit as the motive, and not the adequacy of child

care. There were, continued Rep. Curran, exceptions to the misuse of providing for child welfare in institutional settings. Investigations had found that the church organizations, regardless of denomination furnish "the heart," the positive emotional climate, that was most wanted in institutions. The representative commented, "When one is just beginning to get disheartened and begins to feel that all charities are heartless, he comes upon an institution which really has a heart and then he feels better and begins to figure there is hope." The hope, in one instance, was Feehanville. ⁷

The legislative committee investigated all of the Catholic charities and reported them in the highest terms. The institution at Des Plaines, St. Mary's Training School, and the German Orphanage, Angel Guardian, as well as, the Polish St. Hedwig's Orphanage were pronounced ideal charitable institutions. The investigators from the Curran Committee had spoken more highly of the Catholic institutional homes than of any others. ⁸

The irony of the situation, however, following the Curran investigations, was that the institutions that would come under fire the most in the next few years were those that had been lauded by the investigators in the care of their charges. The Catholic agencies had been described in glowing terms. The indictment against the "Big Three" (Guardian Angel, St. Mary's, St. Hedwig's) would be that

they were in violation of the "establishment" clause of the First Amendment. In the controversy, the courts would see-saw between the merits of the institution and the constitutionality of partial funding to sectarian schools.⁹

CHURCH-STATE RELATIONSHIPS

The relationship between the State of Illinois and the Archdiocese of Chicago had traditionally centered around the constitution of Illinois of 1870, Article VIII, Section 3 which stated:

Neither the General Assembly nor any county, city, town, township, school district, or other public corporation, shall ever make any appropriation or pay from any public fund whatever, anything in aid or sustain any school, academy, seminary, college, university, or other literary or scientific institution, controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money, or other personal property ever be made by the State, or any such public corporation, to any church, or for any sectarian purpose.

The purpose of this provision of the Illinois Constitution was to be as restrictive as the federal language used in the First Amendment with regard to the "establishment clause."¹⁰

EDWARD A. STEVENS V. ST. MARY'S TRAINING SCHOOL

The constitutionality of partial public funding for St. Mary's Training School and other Catholic agencies had been tested more than once. The school's earliest legal battle was the case of Edward A. Stevens et al v. St. Mary's Training School was filed on behalf of Stevens, John M.

Stiles of the city of Chicago in behalf of themselves as citizens and taxpayers as well as other taxpayers for the purpose of preventing the school or its officers from contracting for or prosecuting against the county any claim for aid or compensation for the subsistence, shelter, clothing, care of instruction of its wards or inmates. Payment of public funds to a Catholic institution was purported to be in violation of the Illinois constitution, which prohibited aid for any sectarian purpose. The court, however, did not rule upon the constitutionality or unconstitutionality of the suit due to a technicality. There had not been any actual payment of the board and tuition of the boys admitted through the courts, nor a renewal of contract between the state and the school for its services. That being the case, the court decided that it could not be ascertained "whether the school applying for the appropriations is or is not controlled by a church." The judgment of the court was that it could not rule in advance as to whether or not the county had entered into illegal contracts or payments, when none existed. It concluded, "It is time enough for a court of equity to interfere when the attempt is made to enforce the unconstitutional act." 11

WILLIAM J. TROST V. THE KETTELER MANUAL TRAINING SCHOOL

In August 1916 the case which St. Mary's Training

school believed would establish a precedent for the constitutionality of partial funding by a governmental agency to a religiously affiliated institution, involved Angel Guardian Orphanage, and not St. Mary's. The case was that of William J. Trost et al. v. The Ketteler Manual Training School for Boys and the Catharina Kasper Industrial School for Girls, both properties of Angel Guardian. Both institutions were responsible for the care of children placed there by the juvenile court.

The suit had been brought against the county of Cook to prevent payment of county funds to the orphanage for the maintenance of the children remanded there through the juvenile court. Trost contended that the donation of moneys was to a denominational school, and, therefore, unconstitutional and in violation of Article VIII, Section 3 of the Illinois constitution. Each bill charged that both appellees, Ketteler Manual Training School and Catharina Kasper Industrial School, were sectarian and were instituted and maintained as instruments of the Roman Catholic Church, and that such appropriations were in violation of the Illinois constitution.¹²

BASIS FOR JUDGMENT

Judge Windes of the circuit court decided the suit in favor of Angel Guardian Orphanage and the juvenile court. He ruled that the religion of the institution did not affect

the service rendered to the state. The question raised on constitutional law was, "What is not a donation to a denominational institution?" Judge Windes ruled that where the cost to the county for the care of the wards of the juvenile court of Cook county at a denominational institution is less than the cost at state institutions, the funding is constitutional. Partial payment by the county for the care of such children at private sectarian institutions, therefore, was not in violation of Article VIII, Section 3.¹³

WILLIAM H. DUNN V. THE CHICAGO INDUSTRIAL SCHOOL FOR GIRLS

The victory was short-lived. In 1916 another suit testing the constitutionality of subsidized support to a sectarian institution was brought against the Chicago Industrial School for Girls, the female counterpart of St. Mary's Training School for Boys on the Des Plaines property. The case of William H. Dunn v. the Chicago Industrial School for Girls was tried in the court of Judge Jesse Baldwin. Mr. Dunn had requested an injunction to prevent the County board, clerk, and treasurer from paying \$4,151.50 of city money to the Industrial School in remuneration for the care and maintenance of the girls, alleging that such payments to a sectarian agency were in violation of the constitution of Illinois.¹⁴

The decision to be made was of such importance that

Archbishop George William Mundelein appeared in court on 23 November 1916. Archbishop Mundelein's appearance in court was "as crucial as it was unique." The amount which Mr. Dunn sought to enjoin County officials from paying was only \$4,151.50, but what was at stake was more than 250 thousand dollars due to co-defendants named in Dunn's suit - St. Mary Training School, St. Hedwig Orphanage in Niles, St. Joseph Orphanage in Lisle, Angel Guardian Orphanage and the Illinois Industrial School for Colored Girls, all of which cared for children from the juvenile court.¹⁵

The key question put to the Archbishop by the attorney representing Dunn was whether the Chicago Industrial School for Girls at Des Plaines was a Catholic institution under the direction of the Catholic Church. Judge Baldwin informed the Archbishop that he need not respond, as it was the decision of the court which would make that judgment.¹⁶

JUDGE BALDWIN'S DECISION

While the trial was in progress, a "stop payment" of funds to the Catholic institutions had been issued. The bills mounted; the creditors worried; the trial continued. Finally, on 25 January 1917 Judge Baldwin handed down his decision. He granted the injunction sought by Mr. Dunn, holding payments to the Des Plaines school unconstitutional. The petition charged that the Chicago Industrial School for

Girls was maintained by the Roman Catholic Church whose purpose was, in the words of the decree, "to effectuate the religious objects and doctrines of said church; and that the effect of the institution was to mold and teach the inmates to become members of said church." The judge's decree continued, "Under the Constitution of Illinois, it seems to be the established policy that such institutions, however humane and commendable they may be, may not receive public money to aid in their support. The payment of this bill must, therefore, be enjoined."¹⁷

Assistant State's Attorney Robert E. Hogan commented that the decision would severely hamper the work of the Juvenile Court. He noted that there were no state or county institutions to which these children could be committed. He expressed fear that these juveniles would be turned back onto the streets, unless the religious institutions could manage some way to care for them without payment of public funds.¹⁸

THE SUSPENSION OF FINANCIAL AID

Judge Windes' decision regarding Angel Guardian did not influence, nor was it binding, on Judge Baldwin. The Judge's ruling was that the making and payment of the appropriation by the county clerk in the amount of \$4,151.50 for the care and maintenance of the girls committed to the Chicago Industrial School for Girls by the juvenile court of

Cook county was in violation of Article VIII, Section 3 of the Illinois constitution. In the case of Angel Guardian Orphanage, however, Judge Windes had ruled contrary. But, with Judge Baldwin's decision against the county, the ability of the individual institutions to remain open was now in question. 19

RESPONSE BY ARCHBISHOP MUNDELEIN

Archbishop Mundelein requested that his lawyers appeal the decision directly to the Illinois Supreme Court. The loss of revenue to these Catholic institutions was a significant part of their operating budget, and the possibility of their continuance came into doubt. In the meantime, the archbishop had the difficult problem of raising sufficient funds to cover the financial deficits of these organizations. Mundelein, therefore, in a pastoral letter made an impassioned appeal to the generosity of the Catholic population of the archdiocese. The appeal was printed in seven different languages, and more than one million two hundred thousand copies were distributed at the doors of the churches on one Sunday morning. Addressing Catholics on the ruling through a pastoral letter, read in every church on 11 February 1917, Mundelein tried to create a sentiment of righteous anger.²⁰

The archbishop explained that the result of the stop-payment decision would be to throw more than two

thousand dependent orphan children into the street, unless the Catholic care institutions were to have pity on them and take them without compensation of any sort. Mundelein reminded the parishoners that the children were committed to the institutions by Cook County Juvenile Court, under the existing law, for the sole purpose of saving "the immortal souls of these waifs of a big city, whom an all-wise Providence" had left fatherless and motherless, hungry, homeless, and abandoned. He recognized the sacrifice that Catholics must make in order to support the children in these child-caring institutions during the lengthy time the appeal would take. He emphasized that the training that these children received was not only for the common good, but an individual good as well. The archbishop reminded his audience that it was his responsibility for the support of these waifs. He could not abandon them to "the cold soulless care of the State" without a motherly or fatherly influence to shape their character. If the great state of Illinois and the rich city of Chicago would not contribute a penny of support toward his charges, he would, if need be, "beg from door to door for them."²¹

REQUEST FOR CHANGE

The public attack by Archbishop Mundelein and Catholics alike was not on the decision of Judge Jesse Baldwin, but on the antiquated constitution that made no

provisions whatever for dependent children, nor how to solve the problems that the city faced in providing for them."²²

According to the editorial of the Chicago Herald and Examiner, Judge Baldwin could not pay money to the Chicago Industrial School for Girls for the support of the children committed to it by the State. He merely upheld the letter of the constitution which makes no provision for the care of its orphans, except in those institutions maintained by religious bodies. Archbishop Mundelein was commended for refraining from any criticism of the court and drawing attention merely to the "outworn" constitution that permitted it. The editorial also stated that the constitution should be brought up to date. ²³

In conclusion, the newspaper commented: "It is a singular relic of an era of intolerance when neither Catholic orphanages nor Protestant orphanages, nor those of any other religious body, can take a penny of the State's money to do the work that the state is not equipped to do itself."²⁴

AN APPEAL TO THE STATE'S SUPREME COURT

Although the language of the Illinois constitution seemed to leave very little ground for hope that the decision could be reversed in the appellate court, an appeal was taken directly from Judge Baldwin's decision to the supreme court of the state. Assistant State's Attorney

Robert E. Hogan carried the appeal to the supreme tribunal in the state for reconsideration. An atmosphere of gloom and pessimism prevailed.

DIRECT AND INDIRECT AID DEFINED

On 23 October 1917 Justice James Cartwright delivered the opinion of the state supreme court which reversed the decision of the circuit court and Judge Baldwin. On the basis of the constitutionality of the law, Justice Cartwright made two encompassing statements. First, the constitution of Illinois did not exclude wards of the state from religious exercises. To do so would be contrary to the letter and spirit of the constitution when the state assumed their control; it was contrary to the law to prevent children from receiving the religious instruction which they would receive in their own home. Secondly, payment to denominational schools for the care of wards of the state did not violate the constitution. Paying \$15 a month to the Chicago Industrial School for Girls at St. Mary's Training School, committed by the juvenile court of Cook county under the Juvenile Court Act, did not violate section 3 or article 8 of the constitution, where such sum is less than the actual cost for the care of such girls in state institutions.²⁵

The state had contended that under the Illinois constitution, as it applied to the federal Constitution, no

ward of the state could be committed to any institution where there were religious services or where religious doctrines were taught; all institutions were to be absolutely divorced from religion or religious teaching. Justice Cartwright stated that this reasoning was a clear misapprehension of the attitude of the people toward religion expressed in the constitution. The state preamble had designated that "the free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed." The state did not divorce religion from any institution; it did, however, divorce itself from direct aid to a particular religion or sect.²⁶

The justice then cited the case of James Nichols v. The School Directors in which the court ruled that the temporary use of a school house for religious worship was not forbidden by the constitution. The decision was that:

Religion and religious worship are not so placed under the ban of the constitution, that they may not be allowed to become the recipient of any incidental benefit whatever from the public bodies or authorities of the State.

To strengthen the position of the Illinois supreme court that no direct aid could be given to a religion, Justice Cartwright cited another case -- Reichwald v. The Catholic Bishop of Chicago. The opinion filed was that under the constitution no person can be compelled to attend or support any ministry or place of religion against his will. Additionally, no preference can be given by law to any

religious denomination or mode of worship by an appropriation or payment from any public fund whatever. This does not mean, Justice Cartwright further explained, that religion is abolished, nor does it give the right to anyone to insist there shall be no religion. Direct aid to religion had been defined as the full amount of the cost of supporting the sectarian institution.²⁷

According to Justice Cartwright, the constitutional prohibition against furnishing aid or preference to any Church or sect was rigidly enforced. But, it was contrary to good reason to assume that paying less than the actual cost incurred at the Chicago Industrial School for Girls at St. Mary's for clothing, medical care and attention, education and training in useful arts and domestic science, was aiding the institution where such things were furnished. It was the final decision of the state supreme court that since the actual cost for care and support was greater than that actually incurred, the payment by the county was not in violation of the Illinois Constitution.²⁸

DUNN V. CHICAGO INDUSTRIAL SCHOOL AS PRECEDENT

The decision handed down in Dunn v. Chicago Industrial School was the precedent used in St. Hedwig's Industrial School for Girls and Polish Manual Training School for Boys v. The County of Cook. The distinction again was made by the court between "state aid" which is

direct and illegal, and "state aid" that is merely incidental to another function. In this case, the act requiring the county to pay for the maintenance of the boys and girls at the industrial school was not in violation of the state constitution prohibiting a donation of public funds to denominational institutions, although the school to which the boys and girls were sent were conducted by religious denominations. The sum contributed to the schools were less than the actual cost for the care of the children at the private institutions and at state institutions. The function of the school, therefore, was not for the benefit of establishing, perpetuating, and maintaining the school, but for the support of the children there.²⁹

CATHOLIC CHARITIES

Now, long standing bills awaiting payment during the trials could be met; now, the future of the many agencies caring for children was assured; now, the juvenile court could continue its practice of committing juveniles to private sectarian institutions, as well as, state institutions. The battle for indirect aid for the moment, at least, to sectarian institutions was won, but not the war.

A far reaching result of the investigations, court litigations and controversy was the formation of the Associated Catholic Charities of Chicago, the result of a

study instigated at the suggestion of Archbishop Mundelein for means of consolidating charitable efforts in the archdiocese of Chicago. The purpose of the study, originally, was to extend and expand the activities of the central office of the Society of St. Vincent de Paul. The focus, however, turned to the establishment of a fund-raising organization. The new organization, to be called the Associated Catholic Charities, would provide a central mechanism for raising funds for diocesan charitable organizations. The Vincentians would be able to draw on these funds to meet special situations which were beyond the financial resources of individual parish conferences. Wealthy Catholics also would be able to make a single contribution to the Associated Catholic Charities for distribution among many organizations. The heavy responsibility of covering the deficits of diocesan child care institutions could now be met through a central source.³⁰

CONCLUSION

Through decisions made regarding the various Catholic institutions, the Illinois state government, through its judicial branches and the supreme court of the state, had defined Section 3 of Article VIII, as it applied to the "establishment" clause of the First Amendment of the U.S. Constitution. It had deemed that partial funding to a

private sectarian agency was constitutional.

The same court cases were to delineate and define direct and indirect aid to a secular institution as it applied to the function of that institution. It had been ruled that the primary function of St. Mary's, Angel Guardian, and St. Hedwig's was the care, support, and maintenance of the children in its charge. The institution, regardless of its religious affiliation, in its function as a care agency, did not violate the "establishment" clause of the constitution.

CHAPTER VI: LEGAL STRUGGLES AND THE ESTABLISHMENT CLAUSE

1. Michael B. Katz, In the Shadow of the Poor House: A Social History of Welfare in America (New York: Basic Books, Inc., 1986), 67-68.

2. Ibid., 118-121.

3. Ibid., 135-137. Of the four manual schools in Chicago, three were under the auspices of the Archbishop of Chicago. One of the schools was St. Mary's.

4. "Plan a Big Reception for New Archbishop," Chicago Daily News, 30 December 1915. The newspaper report that although Mundelein was a little known personality to the Chicago clergy, his reputation as auxiliary bishop of Brooklyn was an extensive one. He was thought to be a conservative man, whose policies, as shown in his work in Brooklyn, had been along much of the same lines as those of Archbishop Quigley. He was the first German archbishop, and the first American-born bishop in the Archdiocese of Chicago.

The title of Big Three is mine. The three main institutions for the care of orphans and dependent children were: Angel Guardian in the Rosehill area, St. Mary's Training School, and the newly erected St. Hedwig's Orphanage in Niles.

5. Haven Bradford Gow, "The President's Proposal for Tuition Tax Credits: Does It Violate the First Amendment?" Clearing House, 56 (April 1983), 340.

6. "The Finding Bodies: Chairman Thomas Curran of Legislative Body Tells of Plans in Chicago," Chicago Daily News, 14 March 1914.

7. Ibid.; many "babies" had been adopted so that they might work to supplement the family income. "Model Home Found: Orphanage Investigators Declare Feehanville Institution a Revelation," Record-Herald, 6 May 1913. The Curran Committee praised the school for the absence of an institutional atmosphere.

8. Ibid., A History of Angel Guardian Orphanage: One Hundred Years of Service to Boys and Girls, 1865-1965 (Chicago: privately published, 1965), unnumbered.

9. Ibid.

10. Constitution of Illinois (1870), Article VIII, Section 3, Public Funds for sectarian Purposes Forbidden. The Constitution of Illinois (1970), Article VIII, Section

3, page 271 under Constitutional Commentary states: "The Committee (on Education) is of the opinion that the Illinois Supreme Court in the cases of Dunn v. Chicago Industrial School for Girls, 280 Ill., 613 [117 N.E. 735] (1917); Trost v. Ketteler Manual Training School, 282 Ill., 504 [118 N.E. 743] (1918); and St. Hedwig's Industrial School for Girls v. Cook County, 289 Ill., 432 [124 N.E. 629] (1919), has interpreted the words 'aid, support or sustain, and sectarian purpose' to yield the same results as the United States Supreme Court's interpretation of the word 'establish' in the federal First Amendment. ... the Committee has concluded that any program which is constitutional under the federal 'establishment' clause is constitutional under the present wording of Article VIII, Section 3.

11. Edward A. Stevens, et. al. v. St. Mary's Training School, et al., filed at Ottawa, 19 January, 1893, 144 Ill. 336-355.

12. William J. Trost et al. v. The Ketteler Manual Training School for Boys et. al.; William J. Trost et al. v. The Catharina Kasper Industrial School for Girls et. al., 282 Ill. 504-511.

13. The schools charged \$10 a month for each boy and \$15 a month for each girl. Some comparable figures were given for the State Training School for Girls, \$340.28 per year; St. Charles School for Boys, \$356.45 per year; Chicago Parental School, \$287.68.

14. William H. Dunn v. The Chicago Industrial School for Girls et. al., 280 Ill. 613-619. Roger J. Coughlin, The Story of Charitable Care in the Archdiocese of Chicago 1844-1959 (Chicago: Catholic Charities, 1981), 200-202.

15. Coughlin, The Story of Charitable Care, 200-202; "Church Meets State in Court; Mundelein Witness in Dunn Suit," Chicago Herald & Examiner, 24 November 1916.

16. Ibid.

17. "School Hit by Injunction," Chicago Daily News, 25 January 1917.

18. Ibid.

19. William H. Dunn v. Chicago Industrial School, 280 Ill., 614; Coughlin, The Story of Charitable Care, 200-202.

20. George Cardinal Mundelein, Letters of a Bishop to His Flock (Chicago, Benziger Brothers, 1927), 272-281.

21. Ibid.

22. "School Hit by Injunction," Chicago Daily News, 25 January 1917.

23. Ibid.

24. Ibid.

25. William H. Dunn v. The Chicago Industrial School for Girls et. al., 280 Ill. 613-619. The State Training School at Geneva, a similar institution maintained by the State, had a cost of \$28.88 for each girl per month.

26. Ibid.

27. James H. Nichols v. The School Directors (1879), 93 Ill. 61-64. Edward C. Reichwald v. The Catholic Bishop of Chicago (1913), 258 Ill., 44-48.

28. William H. Dunn v. The Chicago Industrial School for Girls, 280 Ill., 613-619.

29. St. Hedwig's Industrial School for Girls v. The County of Cook; Polish Manual Training School for Boys v. The County of Cook (1919), 289 Ill. 432-443.

30. Coughlin, The Story of Charitable Care, 202-203.

CHAPTER VII

EDUCATION IN A TIME OF REFORM

The findings about St. Mary's Training School which resulted from the Curran investigations, and the publicity that surrounded the legal battles in the state courts, gave the institution a focus and direction never before attained. The result of such scrutiny provided the incentive and opportunity for review and refinement of the educational program already in progress, as well as, the social environment which had just recently introduced a feminine role model in the way of the Sisters of Mercy nuns.¹

EARLY PHILOSOPHY OF EDUCATION

The institution, which had developed and grown haphazardly from its initial stages of incorporation as an institution for dependent and orphaned boys under, "An Act Concerning Corporations," was both noble and practical. The basic needs of food, shelter, education, and training were always its primary objectives. Its reorganization, however, as a manual training school helped the Christian Brothers in their mission of charitable care. The establishment of St. Mary's as a training school entitled it to state and county funding. The Feehanville Bill (H.B. 441) provided the legal means by which Cook County paid for clothing, tuition, care, and maintenance of each dependent boy sent to Feehanville (Des Plaines) at the request of the

courts. Funding was available as long as manual training was part of the educational system. The sum of ten dollars paid by the county was a necessity for survival of the school in a world where charitable donations were always lacking. The farm, in addition to donations, served as a source of revenue when the harvest was greater than what could be consumed at the institution. Farming, therefore, played an important role in manual training.²

DELINQUENT OR DEPENDENT

The school at one time or another had been considered a reformatory for delinquent boys. Undoubtedly, its reputation as a reformatory, in the early years, was earned by the fact that more delinquent than dependent boys were sent to Feehanville. The Feehanville Bill provided that:

... every boy who frequents any street, alley, or other place for the purpose of begging or receiving alms, or who shall have no permanent place or abode, proper parental care or guardianship, or sufficient means of subsistence or who from other cause shall be a wanderer through streets and alleys or other public places; or who shall live with or frequent the company of, or consort with, reputed thieves or other vicious persons.³

The school was public in the sense that destitute and delinquent boys of all races and nationalities were committed there by the courts. Many other boys were "confined" there by parents who could not pay and by others who could pay, with the non-payers in the majority. The

educational quality of the school, in the beginning, was considered less important than the function of the Christian Brothers as role models at a time when Americanization, citizenship, and American values were stressed. It was through imitation of the adults in the school that these delinquent, homeless, and dependent boys were to learn, and go out into the world, or at least to Chicago, to earn a living, be good citizens, and become worthwhile members of society. The goal of the institution was to re-form and re-shape its students; it was not meant to be a punitive institution for those committed there.⁴

THE HALF-DAY METHOD OF TRAINING

The manual training offered during the first years of survival was farming and those skills involved in dairying. The entire acreage of both farms were devoted exclusively to farming and livestock. The crops and animals yielded enough to support the boys, but the farms were never profitable enough to make it a self-sustaining industry. Money was always needed from additional sources.⁵

As the urgency of survival lessened, the philosophy of the Christian Brothers at St. Mary's became oriented to trade training leading to an adult occupation most appropriate and effective for dependent and delinquent boys. The half-day method of schooling with English as the basic subject, therefore, was adopted. The morning hours were

spent studying such academic subjects as reading, writing, spelling, and mathematics; the afternoon hours were programmed for occupational training and experiences in trades such as shoemaking, machine shop, tailoring, laundering, carpentry, painting, or any other "industry tending to enhance the prospects the subject."

Industrial education, the term now used, instead of manual training, was designed to be the key to job entry or advancement when the boy left the institution. It was evident, to Quigley at least, that the boys seldom followed the trade learned at the school after they left. The financial help coming to the school, however, resulting from commitments to the school by the juvenile court, mandated continuance of manual training. The archbishop made it clear that his reason for continuing the job training program was solely for the "satisfaction of the public," which held manual training in high esteem. Visitors to the school from the court or other places would be favorably impressed by the trades, or farm program. Quigley was quick to add that hands-on education, of any kind, had some beneficial qualities. Consequently, industrial training, vocational training, and manual training (terms used interchangeably) continued at Feehanville. ⁶

CHANGING THE ADMINISTRATION

Schooling for the boys usually lasted only until

grade school graduation; at the turn-of-the century, this was considered all the education needed. Many boys, who were educated at St. Mary's, were adopted by families; others were hired as farm hands in the surrounding areas; many left for parts unknown, while some returned to Chicago from whence they came.⁷ After forty years of the same routine of work and school, things changed. The Christian Brothers were replaced by the Sisters of Mercy in 1906 at the request of Archbishop Quigley. The archbishop maintained that:

... no question of dissatisfaction with the work of the Christian Brothers had entered into the matter. They are simply retiring from the institution, because they are unable to supply enough teachers for the increased demands after the new buildings now in course of construction at Feehanville are finished.⁸

The superintendent of the school was also replaced with one of the Sisters of Mercy. Archbishop Quigley felt that this change would result in greater "unification of authority." The duties of the former priest-administrator now became that of chaplain of the school. His duties were purely spiritual, and he now had no administrative authority; the nuns were to maintain complete control.⁹

The change in administration was a direct result of John Lynch and other members of the Board of Trustees at St. Mary's. John Lynch, president of the board and spokesman, maintained that the priest in charge of the institution had been in "open rebellion against the best

interests of the school" and toward those in position of authority. According to Lynch, because of the inefficient management of the priest, the farm had shown a loss of \$5,000, whereas a farm of 800 acres should show a "handsome profit." Upon instigation of Lynch and the other board member, the priest was replaced as superintendent by a Mercy nun.¹⁰

Mother Mary De Sales, superior of the Mercy order at St. Xavier in Chicago, accompanied the first band of her community to Des Plaines. After inaugurating the work and assigning the sisters to their respective duties, she then appointed Sister Mary Borromeo as first local superior, and acting superintendent of the institution. Sister Mary Geraldine succeeded Sister Borromeo, upon her death in 1911.¹¹

At this time Archbishop Quigley reverted back to the original plan of having a priest act as superintendent of the institution. Sister Geraldine was replaced by Rev. James M. Doran as superintendent of the school in 1911.¹² Sister Geraldine's title became manager. The exact relationship and difference in authority between superintendent and manager was never clearly defined. However, as manager of the school, Sister Geraldine's duties included: receiving and dispersing of funds, purchasing supplies, hiring and discharging teachers and staff, fixing the salaries, acknowledging the "receipt" of all children of

the courts, making necessary arrangements with parents, relatives, or friends of children desiring to place children in the school as boarders, and placing children in homes after approval of the trustees. No child, however, was to be placed in a home, until a visit of the home had been made and had been reported "favorably thereon." The authority of Father Doran was not specifically defined in the Board minutes. The superintendent seemed to have complete control over the management and finances of the farm and the shops associated with the learning of the trades, as well as, the maintenance and upkeep of the buildings of St. Mary's.¹³

While the schools at Des Plaines, incorporated under the titles of St. Mary's Training School and Chicago Industrial School for Girls, had been combined under one management, each school preserved its own identity, under the law, for reasons of partial funding from the county of Cook. St. Mary's Training School, according to its records, leased its grounds and buildings it from the Catholic Bishop of Chicago, as did the Chicago Industrial School for Girls. The accounting and record systems of both institutions were kept absolutely separate, and different boards of trustees were in control of each school. The manager and superintendent were constantly reminded by the board of trustees that the records of institutions, such as Feehanville, must be accurate, up-to-date, and comply with

the laws of the state of Illinois. Continued financing with public funds was necessary to maintain the institution.¹⁴

RECORD KEEPING

All records of board and tuition payments of boys assigned to the school by the juvenile court were scrutinized periodically by Cook county officials. Record information included: the boy's name, age, date of admittance, reason for admittance, deportment, scholarship, amount due for board and tuition, place of employment, within and without the school. A release or return entry was made indicating if the boy was placed, paroled, returned from an outside placement, found after running away and returned, or released. If the boy was released and was to return to his new home or placement on his own, the time and means of departure was entered. Accurate record keeping always remained a high priority, even without the pressure of compliance of law during the Curran investigations of secular institutions, and the legal battles regarding public funding of these facilities. ¹⁵

A board trustee member admonished Father Doran to be prepared for more than just a cursory investigation of records and programs within the school when he wrote:

Father, as sure as we are sitting here today, there will be a very thorough investigation of all charitable organization. ... if the standard of efficiency is 90 per cent, the Catholics must be, to get by, at least 100 per cent. ... the necessity of strictly complying with every law on the statute

book pertaining to the training school, and our experience with reformers, and more particularly with non-Catholic of the type of the APA and Guardians of Liberty, forces us at frequent intervals to bring up the subject of properly conducting the school in every phase of its operations, records in strict compliance with the law, and following up the run-aways, so that "no shadow of criticism may appear."¹⁶

The APA, of which the trustee had spoken, was a secret society founded in 1887, as a successor to the Know-Nothing party. Its members were pledged to work against Catholics in position of power of authority in business or politics. Its purpose was to destroy Catholic businesses and to deny Catholic workingmen employment. It continued to encourage its members to hang-out "Catholics not wanted" signs in factories until 1911. Archbishop Quigley realized that St. Mary's training in manual trades would not foster entrance into the trade, but since county funding depended upon its implementation, it was there to stay.¹⁷

CO-EDUCATIONAL SCHOOLING

If the focus of the superintendent of the school was compliance of the law, manual training, and the financial aspect of St. Mary's, it can also be stated that the priority of both Father Doran and the Sisters of Mercy, during and after the investigations, was the education and training of the students, and how it related to their health and happiness.¹⁸

By 1911, five years after the arrival of the Mercy

nuns "health and happiness" was to pertain to girls, as well as, boys. St. Mary's Training School became co-educational with the influx of girls from St. Joseph's Orphanage and the Chicago Industrial School. The girls from St. Joseph's Home for the Friendless joined St. Mary's, as did some of the dependent boys, who had been living at St. Joseph's Provident Orphanage. The purpose of consolidation of residents from various homes was twofold: to unite sisters and brothers who might be in different institutions, and to provide a maternal figure for both boys and girls with the introduction of the nuns. The expanding school facilities now accommodated a greater number of homeless and dependent children in the Chicagoland area. The newly-completed wings of the institution, built for eight hundred, became the girls' side of the institution.¹⁹

CHANGE IN CURRICULUM

The introduction of a new, younger, and co-educational student population required review and adaptation of the education and training at the facility. The half-day academic and half-day work training program was refined. The children in grades one to four attended all-day classes. The boys and girls at St. Mary's, beyond the fourth grade, adhered to the original half-day plan. Boys were scheduled for an afternoon of vocational training which consisted of assignments to the farm or dairy barn, machine

shop, bakery, carpentry shop, filter room, greenhouse, laundry, paint shop, power plant, shoe shop, tailor shop or print shop. In time, many of these services became self-sustaining and profitable, a necessity for survival after the tremendous rebuilding debt incurred after the fire of 1899.²⁰

The advent of the girls' program posed additional problems in scheduling. Reflecting the feminine inequities of the time, not only were the girls provided separate living quarters and activity areas, they also had their own grade school plant and faculty. Co-educational visiting was restricted to brothers and sisters only. The schooling of the girls, however, mirrored that of the boys; academic through the fourth grade, and an afternoon vocational sequence which centered on domestic arts and skills, including ironing and pressing, sewing, needlework, and general light housekeeping. Classes in cooking and baking were provided, and frequently the older girls assisted the nuns in caring for the younger children in their living quarters.²¹

FADS AND FRILLS

The curriculum at St. Mary's deviated very little from that of public education. The institution prided itself in the fact that its pupils had easily taken their "proper places" when transferred to schools in the city,

manual or otherwise. Sometimes, the curriculum was a little bit more than just the academics represented in the public schools. Military training and the band program were welcome additions to the regular school schedule.²²

Military training became a part of the educational program when a retired National Guard captain was added to the staff. The choice for the boys at Feehanville became one of marching, manual of arms, and military drill or playing an instrument in the band. Either choice was viewed as a form of education, discipline, and recreational activity.²³

When the music program was initiated in 1912 by Father Doran, it was part of an education which had been considered "fads and frills" only twenty years before.²⁴ By the time of Mundelein's arrival, the music program at St. Mary's Training School, started on a modest scale and limited budget, boasted a membership of sixty musicians. Sunday afternoon parades became a tradition in the summer months on the campus turf. Boys marching around the parade grounds in their military uniforms preceded by the grade school band, blaring forth for all they were worth, were a constant reminder of the enthusiasm for the program. The music program was deemed a success. It was entertainment for visitors; it was entertainment for the children themselves.²⁵

KINDERGARTEN ARRIVES

Whether kindergarten arrived at Feehanville because of the younger population, or not, academics were becoming as important as manual training. Vocational training was still emphasized for those beyond the fourth grade, and those over fourteen. The necessity to address the needs of the students below the first grade became apparent. How the kindergarten was initiated is not reported in the Board Minutes, but the enthusiasm with which Froebel's innovation was received and applied in October 1914 was evident. Sister Geraldine, in her report to the board, extolled the virtues of the bright, attractive, and "developing" rooms of the "little ones." This was a room of activity, not silence. The sister described the kindergarten class as a place where units in science, religion, and language were taught through a variety of activities. Learning was achieved through singing, drawing, coloring, pasting and games. Dewey's theory of "learning by doing" had been added to English language development. Progressivism had reached Feehanville.²⁶

LIFE GOES ON

The atmosphere and gloom that had prevailed during the litigation against St. Mary's Training School, Angel Guardian Orphanage, and St. Hedwig's Manual Training School was ended with the decision on 23 October 1917. With a

sigh and relief, St. Mary's finished the year 1917 with bills paid and ideas flourishing.²⁷

COTTAGE SYSTEM

Although the school had always endeavored to produce a more homelike atmosphere within an institutional environment, the cottage system which prevailed at Angel Guardian Orphanage was never adopted for the entire school. No matter that St. Mary's Training School for Boys was called an institution, an orphanage, an asylum, a school, a home, it was never really a home on the basis that it was providing for the needs and wants of usually more than four hundred boys a month. The problem became how to make a boy feel like an individual among that vast number. The answer for a select few was the cottage system.²⁸

The cottage was to be for older boys, set apart from the institution proper to allow more freedom and greater privileges to the twelve boys who were older, and in the more "responsible positions" of the school. It was to be equipped after the fashion of a private home, where the boys could be free to come and go outside of the school after work and school hours. The attempt at greater individualization had begun for a few, with a change in vocational training for the other older and advanced students.²⁹

EDUCATION EQUAL TO CHICAGO

Boys, fourteen years of older, who were in the minority at Feehanville, were given some training with the hands, either on the farm under the direction of the manager of the agriculture department or in the vocational training department under the instruction of a technical school graduate. The systems, textbooks, tools, and standards-set were similar to those of the public schools.³⁰

The progress in education, training, and individualization was always measured in standards of the Chicago public school system. The need to equal or excel the Chicago system seemed to diminish with the progress of the Sisters of Mercy in the educational setting of the school. The theme of a healthy, happy child began to prevail. Success was measured in terms of a better vocational training program, recreational facilities, healthier individuals, greater privacy, better clothing and food, and classrooms more conducive to learning. More children had been placed in grades "suitable to their age," so that fewer older boys were in the lower grades. Classrooms had been made more interesting by the acquisition of new references books, maps, globes. The well-stocked library was used to supplement classroom teachings. Contests between the different classrooms of the same grades were used to perpetuate learning, interest, and motivation. Of all the contests, spelling bees had proved the most

popular. 31

The old adage, "all work and no play," so prevalent during the early years of the school was now replaced with "healthy mind in a healthy body." More than needs of food, clothing, and shelter were addressed at St. Mary's Training School. Preventative medicine, along with actual medical care, was supplied by the regular visits of a Des Plaines physician and dentist. Great stock was put in the "beneficial effects of the fresh country air" upon the health of the children, who came from the congested districts of the city.³²

Indoor recreation and amusement took the form of billiards, games, use of the library, and band during the winter months and inclement weather.³³ Whether at work or at play, the premise was that if children could be taught and taught well, they were bound to grow up into a better citizen, no matter where they went when they left Feehanville.³⁴

CONCLUSION

The biggest change which occurred, not necessarily but possibly, by the introduction of the Sisters of Mercy, was that preparation for life was more than some sort of manual or vocational training. It encompassed attitudes, not just training in a particular field of endeavor. Success in a vocation or avocation necessitated not just

skill training, but those qualities which made for success. Children were to be taught, and to be taught well.

In 1915, a dozen of the older boys moved into a converted farm building, which was to be St. Mary's first cottage. It was an idea to provide a home atmosphere and more privileges for those boys who showed industriousness, good citizenship, and leadership. This was a new and promising idea in the social-work community, although Angel Guardian German Orphanage had initiated a cottage system in 1913. But, as the Depression hit the school, the boys were moved back to the large dorms. At the height of the Depression in the mid 1930s, the population increased by 12 hundred children, who had been recommended by public welfare agencies. The staff at St. Mary's realized that they provided optimum supervision and care within the institution, but the large facility did little for the social growth of children and their psychological development. Because of the large number of children needing attention and supervision, the institution of a cottage system was delayed until 1939, when the United States was coming out of the Depression.³⁵

CHAPTER VII: EDUCATION IN A TIME OF REFORM

1. Mother Gabriel O'Brien, Reminiscences of Seventy Years, 1846-1916 (Chicago: Fred J. Ringley Company, 1916), 255; Board Minutes of St. Mary's Training School, 31 December 1915, XII:4911, Box 4522, Chicago Archdiocesan Archives.

2. Board Minutes, 15 January 1907, II:239-240, Box 4519, CAA. Quigley stated that the superintendent could easily raise the difference between the costs of the institution and the budget through more efficient management.

3. "Schools," Chicago Tribune 21 June 1883.

4. "The Cornerstone Laid," Morning News, 9 October 1882; "St. Mary's School," Chicago Tribune, 9 October 1882; Brother Angel Guardian, The Christian Brothers in the United States, 1848-1948 (New York: The Deilan X. McMullen Co., Inc., 1948), 281.

5. Board Minutes, 6 February 1882, XII:4905, Box 4522 CAA.

6. Board Minutes, 12 June 1907, III:367-368, Box 4519, CAA.

7. Brother Angelus Gabriel, F.S.C., The Christian Brothers in the United States, 1848-1948, 281. The school also "indentured orphans to worthy families, who often legally adopted them."

8. Brother Hubert Gerard, Mississippi Vista: The Brothers of the Christian Schools in the Midwest, 1849-1949 (Winona: St. Mary's College Press, 1948), 255.

9. Board Minutes, 31 December 1915, XII:4909, Box 4522, CAA.

10. Board Minutes, 11 May 1907, III:466-468, Box 4519, CAA.

11. Joseph J. Thompson, Diamond Jubilee of the Archdiocese of Chicago (Des Plaines, Illinois: St. Mary's Training School Press, 1920), 744; Board Minutes, 18 January 1912, VIII:2707, Box 4521, CAA.

12. Ibid. It can only be assumed that with Father McCarthy and Engineer Higgins dismissed, Archbishop Quigley needed time in which to choose a successor.

13. Board Minutes, 31 August 1918, XIV:6083, Box 4523, CAA.

14. Board Minutes, 1 September 1916, XIII:5295, Box 4523, CAA.

15. Joseph J. Thompson, Diamond Jubilee of the Archdiocese of Chicago (Des Plaines, Illinois: St. Mary's Training School Press, 1920), 744-745; Letter of Hoban to Lynch, 28 April 1917, Card 2, Folder 4, CAA. The individual nature of the school with regard to financing is evident in a letter to John Lynch, president of the board of trustees and president of the National Bank of the Republic of Chicago, written by Edward F. Hoban, chancellor of the archdiocese of Chicago, in which he states that the building fund books have been turned over to a public accounting firm. Board Minutes, 1 September 1916, XIII:5295, Box 4523, CAA; Board Minutes, 24 January 1910, VI:1716-1717, Box 4520, CAA; Board Minutes, 19 April 1913, IX:3593, Box 4521, CAA.

The term parole was used to indicate that the boy was sent home with a relative, but the school still maintained responsibility for him.

16. Board Minutes, 26 September 1916, XIII:5336, 5382, Box 4523, CAA.

17. Roger J. Coughlin and Caryn A. Riplinger, The Story of Charitable Care in the Archdiocese of Chicago, 1849-1949 (Chicago: Archdiocese of Chicago, 1981), 101; Board Minutes, 17 May 1907, III:466-468, Box 4519, CAA.

18. Board Minutes, 22 January 1914, X:3939; Box 4521, CAA.

19. Board Minutes, 31 December 1915, XII:4915, Box 4522, CAA; Msgr. Harry C. Koenig, ed., Caritas Christi Urget Nos (Chicago: Archdiocese of Chicago, 1981), 926; Joseph J. Thompson, Diamond Jubilee of the Archdiocese of Chicago (Des Plaines, Illinois: St. Mary's Training School Press, 1920), 744, 745, 752. St. Joseph's Home for the Friendless was founded at 1100 South May Street in July 1876 by Rev. Arnold Damen as a home for girls coming into the city without friends or means of support. St. Joseph's Orphanage, located at Thirty-fifth Street and Lake Avenue, was for the care of practically all of the girls of the archdiocese. St. Joseph's Provident Asylum was located at Fortieth Street and Belmont Avenue.

20. Letter of James M. Doran, superintendent, to Rev. D. J. Dunne at the chancery office, 9 April 1923, folder 3, CAA, acknowledged that the printing shop would be

closed, with the completion of work for the Associated Catholic Charities, and other organizations within a four week period of time. The Maryville Story -- How It Began (Des Plaines: privately printed, 1976), unnumbered; Board Minutes, 25 February 1914, XII:4945-4947, Box 4522, CAA. In Board Minutes, 21 September 1921, XVI:6775, Box 4524, CAA, Archbishop Mundelein was requesting board members to determine the adviseability of keeping the printing department open.

21. The Maryville Story -- How It Began, unnumbered.

22. Board Minutes, 23 January 1915, XI:4386, Box 4522, CAA.

23. Board Minutes, 22 January 1914, X:3911-3913, Box 4522, CAA. Music and military training were considered a "delight and pleasure. Board Minutes, 12 January 1917, XIII:5457, Box 4523, CAA.

24. Mary Herrick, Chicago Schools (Beverly Hills, California: Sage Publications, 1971), 73. Herrick tells us that the inclusion of clay-modeling, drawing, music, physical culture, and German were all ridiculed by those who felt that too much money was being spent on the public schools, and that what money there was should be used to improve elementary education in what they considered the essentials of reading, writing, and arithmetic. The growing Trades and Labor Assembly defended the "fads and frills" as necessary for the children in the public schools, as it was for the rich children in private schools.

25. The Maryville Story -- How It All Began, unnumbered; Board Minutes, 22 January 1914, X:3912, Box 4521, CAA.

26. Board Minutes, 27 January 1915, XI:4387, Box 4522, CAA; Board Minutes, 22 December 1914, XI:4386, Box 4522, CAA.

27. William H. Dunn v. Chicago Industrial School for Girls, 280 Ill., 613-619; St. Hedwig's Industrial School for Girls v. the County of Cook; Polish Manual Training School v. the County of Cook (1919), 289 Ill., 432-443. During the time of legal proceedings, Cook County had withheld its payments of children to St. Mary's, but it did not discontinue sending children there.

28. Board Minutes, 1 December 1908, IV:1234, Box 4519, CAA. The number of boys in attendance during the year 1908 exceeded 4,967. The average number of boys per month

was 451; the average cost per boy was \$10.50.

29. Board Minutes, 5 February 1915, XII:4938-4939, 4947, Box 4522, CAA

30. Board Minutes, 12 January 1917, XIII:5457, Box 4523, CAA.

31. Board Minutes, 28 January 1914, X:3909-3915, Box 4521; Board Minutes, 27 January 1915, XI:4386, Box 4522, CAA; Board Minutes, 12 January 1917, XIII:5455-5462, Box 4523, CAA.

32. Board Minutes, 26 September 1916, XIII:5455-5457, Box 4523, CAA. Feehan's choice of Des Plaines, so removed from the city, was given more credence.

33. Ibid.

34. Board Minutes, 13 January 1917, XIII:5474, Box 4523, CAA.

35. The Maryville Story -- How It Began, unnumbered.

CHAPTER VIII

SUMMARY AND CONCLUSIONS

The history of St. Mary's Training School in Feehanville, from its dedication day of 1 July 1883 into the early decades of the twentieth century, was more than just the history of a Catholic institution developing in an isolated rural, farming area near the town of Des Plaines, Illinois. It was a history in a time of ethnic diversity, of increasing social and educational reform, and an enthusiastic support of the common school movement. It also was a time when Roman Catholics reaffirmed their commitment to separate religious schools and charitable institutions. The history of St. Mary's was shaped and influenced by the people and events in Chicago, between the years 1882 and 1930; but, it was never total accommodation of the expectations of the non-Catholic public. This dissertation examined the changing functions of the institution, and drew some conclusions about the Catholic and public schools, their leaders, their teachers, their students, and society in general.

EDUCATION AS A TRANSMISSION OF CULTURE

Education of the time had been defined, in its broadest sense, as a socialization process by which a person learned his/her way of life in American society. The social

functions of education reflected the philosophy of education as cultural transmission and preservation; the task of acculturation was given to the common schools.

Proponents of the common school movement and social reformers viewed education of the masses as the means to an end. Education was the means by which transmission of the commonality of ideas, experiences, beliefs, aspirations, and values were to be achieved. Advocates of a universal system of public schools argued further than non-sectarianism would promote a greater source of national unity -- an important consideration in education for citizenship in a republic. Disputes over the amount and kind of public aid to church-related schools and institutions continued into the twentieth century, but the original principle that sectarian schools and institutions may not be supported by public funds for purposes of "establishment" of a particular sect never remained in question. Instruction in the public school regarding ethics and morality, therefore, was oriented towards standards and aspirations of the society as a whole, rather than to the tenets of a particular religion.¹

By 1880 the public school enrollment had passed the one-million mark. Catholic schools and institutions faced a dilemma. The public schools offered an environment and education which was needed for social and economic advancements; it was rooted, however, in a white, Anglo-

Saxon ideology which was not very tolerant of those outside that cultural matrix. For Catholics, as well as Indians, blacks, Jews, Moravians, and people of other religious heritages, popular education was suspect. Its culture was alien, and "benefits questionable."²

Catholic responses to nativism and external pressure to conform to the Anglo-Saxon Protestant majority drew what must have been an unexpected reaction. The assault on Catholics, already aware of their minority status, served to unite rather than divide the diverse, Catholic population. The call by Protestants for a homogeneous English-speaking society caused Catholics to develop a defensive attitude, and to pursue a course that preserved their faith, and protected their rights. Anti-Catholic groups as the American Protective Association and the Know-Nothing Party, combined with legislation such as the Edwards' Compulsory School Law campaign attacked the Church and the ethnic characteristics of its institutions and members. These onslaughts by antagonists served as an impetus to Catholic clergy and laity alike in the fight for social and economic justices, and was the momentum needed for the establishment of separate schools and charitable institutional systems.³

ESTABLISHMENT OF THE SECOND BEST SYSTEM

Throughout the nineteenth century, there was a majority, but never total, commitment to separate Catholic

schools or charitable institution either on the part of the bishops or the people. They sought compromise with the public school system, and lobbied to protect the rights of Catholics in public and Catholic schools. On a practical note, the clergy knew that financing of a separate school system was very costly.⁴

Several factors seemed to explain why Catholics made a commitment to parochial institutions in the late 1900s. Catholic lay people had put a primary value on the need for religious instruction to their children. Through the years, the primacy of informal religious education by the family in the home had shifted to formal religious instruction at school. As the separation between state and church schools widened, and religious instruction in public schools ended, compromise between both factions became impossible. The widespread acceptance of the common schools, operated according a Protestant ideology, strengthened the commitment to separate institutions.⁵

Another important reason for the establishment of Catholic institutions was the commitment of the new immigrants to pass their religious and cultural heritage to their children. In the case of the Irish, religion and not language, was the primary motivation. Religion and language, for the non-English speaking groups, were the reasons for supporting separate institutions. The public schools, with their policy of assimilation and

Americanization, were not very tolerant of language and cultural differences.⁶

An important consideration in the development of Catholic institutions was financial. By the middle of the century, teaching had become the preserve of women. The Catholic Church now had a wealth of female religious employees to staff their institutions -- the sisters. Their willingness to work for low wages made feasible an otherwise financially unfeasible undertaking.⁷

The commitment to the establishment of separate Catholic institutions was a majority, but not total, acceptance. Some Catholics, like the clergy, were more committed than others. Ethnic backgrounds, size of community to which people belonged, geographical location, and financing entered into the decision of establishing a separate institution.

PREPARATION FOR LIFE

Concurrent with the acceptance of common schooling and the development of separate Catholic institutions was a growing philosophy of education, not only as a preparation for citizenship, but as a preparation for life. Education had to meet the demands of life. Formerly, under parental guidance, children had learned their vocational obligations were taught work skills, and understood that satisfactory adult relationships depended upon fulfilling vocational

responsibilities. All this was essential to social harmony. In an industrial society, the family had lost its economic function. Production occurred outside the home, and few parents had skills that could be transmitted or were worth transmitting. The existing family structure was no longer a source of healthy socialization. In the industrial cities, the foreign-born, ignorant of American society, could not act as agents of cultural change; the school could and did accept the responsibility.⁸

The view of society by social reformers helped to explain the educational thrust of the last decades of the nineteenth century. Factory, city, immigrants (mostly Catholics) and poverty were synonymous terms. Reformers sought programs, within public institutions, which would alleviate the social problems attributed to all of them.⁹

Reformers stated that traditional classroom, with its autocratic discipline, excessive order, and enforced passivity, was not effective with the urban child. Teachers were told that the street was their primary enemy, and that by "failing to take account of its attractiveness to youth they risked failure in their most minimal efforts." A freer and more natural learning environment was introduced within the confines of the traditional classroom. The best environment inculcated self-discipline, order and determination without obvious external imposition. Pedagogy became a means of channeling the child's natural interests

into traditional ends.¹⁰

The emergence of kindergarten and manual training were seen as the means of combining the child's natural interests with academic achievement. Educators reasoned that the child learned best what excited and interested him. Kindergarten sought this natural inclination toward learning through play, which enveloped the child's active and spontaneous interest. Participation, discovery, and creativity combined with "warmth" within the classroom were desirable characteristics; they led to social harmony. Harmony in the classroom meant that the child would accept school as an alternative to the "chaotic" street. Values and behavior patterns, perverted by urban life, were reshaped and reformed.¹¹

The pedagogical justifications for manual training, in the urban areas, sounded similar to those given for kindergarten participation. The premise was: change the environment to mold the child into the good American citizen. Furthermore, the once moral, healthy surroundings of the home, workshops, and fields were gone. Homes were cramped, unhealthy, and often unsanitary; workshops had been replaced by factories. Children had become persons of the streets -- undisciplined, and often in trouble with the law. Manual training provided the opportunity for a child to fulfill his natural inclination to create and build. For the urban poor, manual learning developed skills useful in

the mechanical occupations they could expect to hold in the future. It was a preparation for life's work. As manual training spread, its advocates justified it less for economic reasons, and more for its social reinvigoration of moral values being lost in the urban, industrial society.¹² A very subtle objective for manual training as preparation for life was that it controlled social mobility. Manual training was the sphere of the industrial worker, not professional.

ESTABLISHING A CHARITABLE INSTITUTION

By the time of the opening of St. Mary's Training School in 1883, education was already being reshaped by rapid industrialization, urbanization, and immigration. The demand of industry for workers with specific skills led schools to focus on programs, which would develop those competencies which made efficient employees. The new education was a balance of the traditional academics of the common school with manual training. Manual training provided the children of the working class with a knowledge to participate in an American culture, that was homogeneous in beliefs and values. To the Catholics of Chicago, and immigrants in particular, education in the public schools was an uneven balance of the physical and mental at the exclusion of the spiritual. The development of Catholic schools and institutions came at a time of heightened

feelings of anti-Catholicism and anti-foreignism. A campaign of "save the flag, Constitution, and the little red schoolhouse" was launched, with Catholics and Catholic institutions as the targets.¹³

During this time of conflict and controversy, St. Mary's Training School was built. When Patrick Augustine Feehan was elevated to the rank of first archbishop of Chicago on 10 September 1880, older Catholic boys were cared for in the Bridgeport Industrial School for Boys. This institution had been run by the Christian Brothers of De LaSalle Institute since 1859 to care for older boys, some of whom were delinquent, dependent, or orphaned. All, however, were still too young to find employment. By 1882 this building was too overcrowded and ill-equipped to provide for its growing population of boys. Archbishop Feehan decided that a new, and more adequate facility was needed. This project was one in which he gave his direct leadership.¹⁴

The problem of establishing an institution of such magnitude, as envisioned by Archbishop Patrick Augustine Feehan, depended on public support -- parochial and secular, Catholic and non-Catholic, church and non-church goer, politician and non-politician. Feehan also knew that advantages of good press. The construction of St. Mary's Training School, therefore, was accomplished by charitable donations; a massive publicity campaign; the business acumen of the Board of Trustees; tuition and board fees for boys

sent from Cook county courts; specific organization under the law as a manual training school; and a stress on morality, role models and citizenship.¹⁵ The archbishop's promotion of St. Mary's, for public consumption, was that of an institution that would benefit the boy, the community, America. The school would prepare boys for citizenship, train them for worthwhile jobs, and instill American moral values. But, they would always remain "both 100 percent Americans, loyal patriots to the core; and 100 percent Roman, loyal Catholics to the core." It was a unique blend of religion and nationalism.¹⁶

PROGRAM AND PHILOSOPHY

The program at St. Mary's centered around two essential functions of the care agency. They were: provision of residential necessities of food, clothing and shelter, and developing an educational program that was relevant and meaningful. Relevance meant manual training. Due to the ever present need of money, and the acceptance of manual training by the public, the Board of Trustees endorsed this type of program for all students. They were in agreement that trade and craft training would not always prepare the students for adulthood, but the use and sale of the products grown and manufactured would somewhat ease the financial plight of the school.¹⁷

St. Mary's had incorporated under the laws of

Illinois as a training school, specifically for the purpose of receiving payment for board and tuition fees for boys remanded there through the courts. The money received would account for approximately one-third of the annual income. Acceptance of public financial aid was a necessary accommodation in order to fulfill child-care objectives.¹⁸

GEORGE CARDINAL MUNDELEIN -- THE BUSINESS MAN

During Feehan's administration and his successor, James Edward Quigley, the main objective of St. Mary's Training School was the development of good Catholic Americans. The bishops knew that if the immigrant groups were forced to give up their separate cultures and identities, their pride in themselves and identity as Catholics would have been jeopardized. It was the willingness of Feehan and Quigley to support this desire for uniqueness which safeguarded the self-help systems of the immigrant generation.¹⁹

Cardinal Mundelein was unlike his predecessors Feehan and Quigley. He was more of a business man than a pastor; the latter role was always primary. His goals for the Catholic Church in Chicago was financial solvency, to gain respect for Catholics within the Protestant community, and Americanization of Catholics. The creation of territorial parishes, the rise of English as the language of instruction in the parochial schools, unification of

Catholic charities, and the erection of a seminary to train a corps of native-born clergy was the foundation of his undertakings in his new parish. His goal was not a Catholic American, but a distinct American Catholic.²⁰

With the installation of Archbishop Mundelein, on 9 February 1916, a new business style of leadership began in Chicago. It affected the direction of St. Mary's Training School and many charitable services which existed and which were to develop between 1916 to the time of Mundelein's death in 1939.²¹

From the beginning Archbishop Mundelein let it be known that his administrative leadership style would differ from Quigley's. He saw himself akin to the corporate executive, who was responsible for guaranteeing that the resources of the diocese were used in the most efficient and effective manner possible. He accepted and encouraged the image of himself as the equal in business acumen to the best leaders in industry. He expected unquestioning loyalty from clergy and laity alike, and regarded any disobedience as rebellion. The Sisters of Mercy at St. Mary's Training School were to discover what disobedience to the bishop meant.²²

The Sisters of Mercy had voted against amalgamation of the various communities in September of 1923, because of the many "complications it would entail." However, in 1929 at a time when papal decree eased the process of

amalgamation, the two Chicago provinces of Sisters of Mercy decided to join in opposition to Mundelein, who had previously favored the union. Repercussions from the sisters' action did not come until years later in November of 1936 when the Provincial Council of the Chicago Sisters of Mercy received word that there would be a change in the sisterhood at St. Mary Training School in Des Plaines immediately. The sisters were to be replaced by a community of nuns whose members were adapted to domestic work.²³

Mundelein's approach to charity was the establishment of the Associated Catholic Charities, which would replace St. Vincent de Paul as the principle fund raising organization. Catholic Charities would be the central mechanism for raising funds for diocesan charitable agencies. Additionally, wealthy Catholics would be able to make a single donation, rather than many small ones, to be distributed among many Catholic charitable institutions. An individual became a member of the organization by a yearly contribution of five dollars. The management of the association was invested in a board of directors, consisting of individuals appointed by the Archbishop, as well as representatives from all the parishes of the archdiocese. Solicitations for individual and parish contributions would be made in the name of the board. Once collected, the money would be turned over to the Mundelein to distribute to the

member organizations. Charity had become big business during a time of big business²⁴

The results of consolidation of contributions in a central agency, Catholic Charities, and dispersement of funds by Mundelein brought two-fold results to St. Mary's Training School. The Irish parishes, which formed the backbone of the collection drives, contributed substantially. The recipient of this generosity, as determined by Mundelein, was St. Mary's. The collections in the Polish, Lithuanian and Slovak churches were totally insignificant. The small collections in the national parishes seriously affected St. Hedwig and St. Joseph orphanages, since the agreement had been that the national orphanages would receive 80% of the money collected in their parishes for the Associated Catholic Charities.²⁵

With the need for individual fund raising gone, because of centralization through Catholic Charities, most of the Board members, with President John Lynch in the lead, resigned in 1916 and 1917. For three decades they had controlled the purse strings and direction of the institution. Their services were no longer needed.

CONCLUSION

The development of St. Mary's Training School in Feehanville was marked by adjustments to a Protestant culture and identification of what its functions should be

in a time of anti-Catholic and nativist feelings. Adjustments were made on the basis of financial needs, and pressures from internal and external forces. Its educational function was derived through a comparison of how it related to Chicago, or the nation as a whole, and its accommodations to the expectations of all three. The philosophy of the institution was never totally aligned with the secular philosophy of the Chicago public schools. St. Mary's Training School always maintained its identity as a Catholic institution whose primary function was "the saving of souls." Education was the means by which salvation was attained.

CHAPTER VIII: SUMMARY AND CONCLUSION

1. Gerald L. Gutek, Education and Schooling in America (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1983), 170-171; Gerald L. Gutek, An Historical Introduction to American Education (New York: Harper and Row, Publishers, 1970), 52-53.

2. Jay P. Dolan, The American Catholic Experience: A History from Colonial Times to the Present (Garden City, New York: Doubleday & Company, 1985), 266-267.

3. Charles Shanabruch, Chicago's Catholics: The Evolution of an American Identity (Notre Dame, Indiana: University of Indiana Press, 1981), 229-230.

4. The Edwards' Compulsory Education Bill had been amended to exclude the provision that all schooling was to be public; schooling became a choice of public or parochial. Catholic educators, in the twentieth century, lobbied on behalf of released time for religious instruction for public school children.

5. Jay P. Dolan, The American Experience (Garden City, New Jersey: Doubleday & Co., 1985), 275-277.

6. Ibid.

7. Ibid.

8. Marvin Lazerson, Origins of the Urban School: Public Education in Massachusetts, 1870-1915 (Cambridge, Massachusetts: Harvard University Press, 1971), 74, 244-245.

9. Ibid., 246.

10. Ibid., 245-248.

11. Ibid., 133.

12. Wendell Pierce, "Education's Evolving Role," Social Issues Resource Series, Reprint American Education (May 1975), 21-29.

13. Charles Shanabruch, Chicago's Catholics: Evolution of an American Identity (Notre Dame, Indiana: University of Notre Dame Press, 1981), 56.

14. Roger J. Coughlin and Cathryn A. Riplinger, The Story of Charitable Care in the Archdiocese of Chicago (Chicago: Catholic Charities of Chicago, 1981), 119-125.

15. Chicago Tribune, Chicago Record, and Morning News carried stories on the laying of the cornerstone at St. Mary's in their 9 October 1882 stories. The Chicago Tribune of 16 June 1883 featured a story about the training school. I was able to discover articles in Chicago Tribune, Inter-Ocean, The Morning News, Chicago Record on the dedication of 1 July 1883. Each article stressed the importance of a practical education and the instilling of habits of industry, principles of morality, and good citizenship. Board Minutes of St. Mary's Training School, 31 January 1912, III:260-261, Box 4519, Chicago Archdiocesan Archives. Management of the corporation, as vested in the Board of Trustees, is again specified. The role of the board was in the supervision of care and training of the students. The manager and supervisor were accountable to them.

16. Jay P. Dolan, The American Catholic Experience (Garden City, New York: Doubleday & Company, 1985), 320.

17. Rev. Msgr. Harry C. Koenig, S.T.D., A History of the Offices, Agencies, and Institutions of the Archdiocese of Chicago (Chicago: New World Publications, 1980), 3 vols., I:928-929.

18. "An Act to provide for and aid Training Schools for Boys," approved 18 June 1883; Koenig, ed., A History of the Offices, Agencies, and Institutions, of the Archdiocese of Chicago (Chicago: New World Publishing Co., 1981), 3 vols., I:930. In 1907, the total annual budget for St. Mary's Training School was \$68,000, of which, \$18,000 was derived from the county welfare department.

19. Roger J. Coughlin, The Story of Charitable Care in the Archdiocese of Chicago (Chicago: Catholic Charities of Chicago, 1981), 138.

20. Charles Shanabruch, Chicago's Catholics, (Notre Dame, Indiana: University of Notre Dame Press, 1981), 231.

21. Roger J. Coughlin, The Story of Charitable Care in the Archdiocese of Chicago (Chicago: Catholic Charities of Chicago, 1981), 193-196.

22. As cited in Roger J. Coughlin, The Story of Charitable Care in the Archdiocese of Chicago (Chicago: Catholic Charities of Chicago, 1981), 195.

23. Ibid., 196.

24. Ibid., 206-210.

25. Ibid., 208-210. Couglin relates that some of the national parishes did not send any money; others sent \$1.00, \$5.00, \$7.00. Many pastors, especially in the non-English speaking parishes, objected that the five dollar membership was too much money for families of limited income.

BIBLIOGRAPHY

PRIMARY SOURCES

ARCHIVAL SOURCES

Angel Guardian Orphanage Archives.

Archdiocese of Chicago Archives, Maryville Academy
Collection.

Chicago Historical Society, World Columbian Exposition
Collection.

Chicago Province, Sisters of Mercy Archives.

Chicago Public Library, Government Documents.

Cook County Records, Census Reports.

Des Plaines Historical Society, School Records.

Fort Totten State Historic Site, Devils Lake, North
Dakota, Indian Education Collection.

Illinois State University Library, the Richard Edwards'
Papers.

Indian Cultural Center, Bismarck, North Dakota, Reservation
Census and Allotment Rolls (1880-1900).

Newberry Library, Ayer Collection, Chicago.

North Dakota Heritage Center, Bismarck, North Dakota, Indian
Education Collection.

BOOKS

Catalogue of the Catholic Education Exhibit of the Archdiocese of Chicago. Chicago: C.M. Staiger, 1893.

McCluskey, Neil G., S.J. Catholic Education in America: A Documentary History. New York: Columbia University Bureau of Publication, 1964.

McGovern, Rev. J.J. Souvenir of the Silver Jubilee in the Episcopacy of His Grace, P.A. Feehan. Chicago: n.p., c. 1891.

Mundelein, George Cardinal. Letters of a Bishop to His Flock. Chicago: Benziger Brothers, 1927.

O'Brien, Mother Gabriel. Reminiscences of Seventy Years, 1846-1916. Chicago: Fred J. Ringley Co., 1916.

Park, Joe, ed. Selected Readings in the Philosophy of Education. New York: MacMillan, Co., 1958.

Tyack, David B. Turning Points in American Educational History. Waltham, MA.: Blaisdell Publishing Co., 1967.

Woodward, C.M. The Manual Training School. Boston: D.C. Heath and Company, 1887. Reprint American Education: Its Men, Ideas, and Institutions. New York: Arno Press, 1969.

REPORTS

Bureau of Indian Affairs, Index to the Executive Document of the House of Representative for the First Session of the 48th Congress, 1883-1884, H.R. 2191. Washington, D.C.: Government Printing Office, 1884.

Bureau of Indian Affairs. Index to the Executive Documents of the House of Representatives for the First Session of the 49th Congress, 1885-86, H.R. 2379. Washington, D.C.: Government Printing Office, 1886.

Bureau of Indian Affairs. Record Group 75.

Bureau of Indian Affairs. Report of the Secretary of Interior Being Part of the Message and Documents Communicated to the Two Houses of Congress at the Beginning of the Second Session of the 48th Congress, H.R. 2287. Washington, D.C.: Government Printing office, 1884.

Correspondence on the Teaching of the Vernacular in the Indian School, 1887-1888. Washington, D.C.: Government Printing Office, 1888.

The People of Chicago: Who We Are and Who We Have Been. Chicago: Department of Development and Planning, 1976.

Statistics of Tribes, Agencies, and Schools. Washington, D.C.: Government Printing Office, 1903.

MEMORIALS, SOUVENIRS, BICENTENNIAL, AND PARISH HISTORIES

Catholic Educational Exhibit Catalog. Chicago: World Columbian Exposition, 1893.

Des Plaines, Illinois: 125th Anniversary, 1835-1960. Des Plaines Publishing Co. for the Centi-quad-o-rama Committee of the Des Plaines Chamber of Commerce: 1960.

Duis, Perry. Chicago: Creating New Traditions. Chicago: Chicago Historical Society, 1976.

Henkes, Mark. Des Plaines: A History. Des Plaines: privately printed, 1975.

Historic City, the Settlement of Chicago. Chicago: Department of Development and Planning, 1976.

A History of Angel Guardian Orphanage: One Hundred Years of Service to Girls and Boys, 1865-1965. Chicago: privately printed, 1965.

A History of the Parishes of the Archdiocese of Chicago: Published in Observance of the Centenary of the Archdiocese of Chicago. Chicago: privately printed, 1980.

Maryville Academy, 1883-1983: 100 Years of Caring. Des Plaines: privately printed, 1983.

The Maryville Story - How It Began. Des Plaines: privately printed, 1976.

Saint Michael's Indian Mission, 1874-1974. Marvin, S.D.: Blue Cloud Abbey Press, 1974.

Newman, Joseph, ed. Two Hundred Years: A Bicentennial Illustrated History of the United States, 3 vols. Washington, D.C.: U.S. New and World Reports, Inc., 1973.

Programme of Exercises for Parents' Days at Des Plaines Public School, March 19-22, 1889.

St. Bridget Church, 1850-1975: One Hundred Twenty-five Years. Chicago: privately printed, 1975.

NEWSPAPERS

Chicago Herald, 1899.
Chicago Inter-Ocean, 1882-1902.
Chicago Record, 1882, 1893, 1899.
Chicago Tribune, 1871, 1882-1920, 1939.
Des Plaines, Suburban Times, 1899.
Morning News, (Chicago), 1882.
New York Times, 1902.
Record-Herald, 1913.

SECONDARY SOURCES

BOOKS

- Alvard, Clarence W. The Illinois Country, 1868-1928.
 Springfield, Illinois: Illinois Centennial
 Commission, 1920.
- Andreas, A.T. History of Chicago from the Earliest Period to
 the Present Time. 3 vols. Chicago: A.T. Andreas,
 1884-1886.
- Andrist, Ralph K. The Long Death: The Last Days of the
 Plains Indians. New York: Macmillan Co., 1966.
- Billard, Jules B. The World of the American Indian. Wash.
 D.C.: National Geographic Society, 1979.
- Bremner, Robert H. American Philanthropy. New York:
 University of Chicago Press, 1960.
- Buetow, Harold A. Of Singular Benefit: The Story of U.S.
 Catholic Education. New York: MacMillan Co., 1970.
- Button, H. Warren, and Eugene F. Provenzo, Jr. History of
 Education and Culture in America. Englewood Cliffs
 N.J.: Prentice-Hall, 1983.
- Calkins, Carroll C., ed. The Story of America: Great
 People and Events that Shaped Our Nation.
 Pleasantville, New York: Reader's Digest
 Association, Inc., 1975.
- Chicago Board of Education. Chicago Public School. Chicago:
 Board Publication, 1951.

- Coughlin, Roger J. and Riplinger, Cathryn A. The Story of Charitable Care in the Archdiocese of Chicago. Chicago: Catholic Charities, 1981.
- Currey, J. Seymour. Chicago: Its History and Its Builders, A Century of Marvelous Growth, Vol. I. Springfield, Illinois: S.J. Clarke Publishing Co., 1912.
- Dolan, Jay P. The American Catholic Experience: A History from Colonial Times to the Present. Garden City, New York: Doubleday & Co., 1985.
- Duratschek, Sister M. Claudia. Crusading Along Sioux Trails: A History of the Catholic Indian Missions of South Dakota. Yankton, South Dakota: Grail Publications, 1947.
- Eiseman, Alberta. From Many Lands. New York: Atheneum, 1970.
- Ellis, Richard, ed. The Western American Indian: Case Studies in Tribal History. Lincoln, Nebraska: University of Nebraska Press, 1972.
- Fidelis, Sister Mary. Mother Catherine McAuley. Des Plaines: St. Mary's Training School Press, 1919.
- Gabert, Glen Jr. In Hoc Signo: A Brief History of Education in America. New York: Kennikat Press, 1973.
- Gridley, Marion E. American Indian Tribes. New York: Dodd, Mead, and Co., 1974.
- Gronbjerg, Kirsten. Poverty and Social Change. Chicago: University of Chicago Press, 1978.
- Guardian, Brother Angel. The Christian Brothers in the United States. New York: The Deilan X. McMullen Co., Inc., 1948.
- Gutek, Gerald L. Education in the United States: An Historical Perspective. Englewood Cliffs, New Jersey: Prentice Hall, 1986.
- _____. Education and Schooling in America. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1983.
- Hagan, William T. American Indians. Chicago: University of Chicago Press, 1979.
- Harmon, George Dewey. Sixty Years of Indian Affairs:

Political, Economic, and Diplomatic, 1789-1850.
Chapel Hill: University of North Carolina Press,
1941.

Havinghurst, Robert. American Indian and White Children: A Sociopsychological Investigation. Chicago: University of Chicago Press, 1955.

Havinghurst, Robert J. and Daniel U. Levine. Society and Education. Boston: Allyn and Bacon, 1975.

Herrick, Mary. Chicago Schools: A Social and Political History. Beverly Hills: Sage Publications, 1971.

Highwater, Jamake. Indian America. New York: David McKay Co., 1975.

Howard, Robert P. Illinois: A History of the Prairie State. Grand Rapids: William B. Eerdman's Publishing Co., 1972.

Johnson, Donald S. Des Plaines: Born of the Tallgrass Prairie. Woodland Hills, CA: Windsor Publ., 1984.

Kantowicz, Edward R. Corporation Sole: Cardinal Mundelein and Chicago Catholicism. Notre Dame, Indiana: University of Notre Dame Press, 1983.

Katz, Michael B., ed. Education in American History: Readings on Social Issues. New York: Praeger Publishing, 1973.

_____. In the Shadow of the Poor House: A Social History of Welfare in America. New York: Basic Books, Inc., 1986.

_____. The Irony of Early School Reform: Educational Innovations in Mid Nineteenth Century Massachusetts. Cambridge, Massachusetts: Harvard University Press, 1968.

_____. Poverty and Policy in American History. New York: Academic Press, 1983.

Keiser, John H. Building for the Centuries: Illinois 1865 to 1898. Urbana: University of Illinois Press, 1977.

Kirkfleet, Cornelius James, Rev. Life of Patrick Augustine Feehan, Bishop of Nashville, First Archbishop of Chicago, 1829-1902. Chicago: Matre and Company, 1922.

- Koenig, Harry C., ed. Archdiocese of Chicago: A History of the Observance of the Centenary of the Archdiocese. Chicago: Archdiocese of Chicago Press, 1980.
- _____. ed. Caritas Christi Urget Nos. Chicago: Archdiocese of Chicago Press, 1981.
- Kogan, Herman and Robert Cromie. The Great Fire: Chicago 1871. New York: G.P. Putnam, 1971.
- Lazerson, Marvin. Origins of the Urban School: Public Education in Massachusetts, 1870-1915. Cambridge: Harvard University Press, 1971.
- Leiby, James. A History of Social Welfare and Social Work in the United States. New York: Columbia University Press, 1978.
- Lerman, Paul. Deinstitutionalization and the Welfare State. New Brunswick, New Jersey: Rutgers University Press, 1982.
- Meyer, Adolph E. An Educational History of the Western World. New York: McGraw Hill, 1965.
- Parot, Joseph John. Polish Catholics in Chicago 1850-1920. DeKalb, Illinois: Northern Illinois Press, 1981.
- Pease, Theodore Calvin. Illinois Historical Collection, Volume XII, County Archives of Illinois. Springfield, Illinois: Published by the Trustees of the Illinois State Historical Library, 1915.
- _____. The Story of Illinois. Chicago, Illinois: A. C. McClurg & Company, 1925.
- Plessner, Donna R., ed. Immigration and Illegal Aliens, Burden or Blessing? Plano, Texas: Information Aids, Inc., 1985.
- Pratt, Richard Henry. Battlefield and Classroom: Four Decades with the American Indian, 1867-1904. New Haven: Yale University Press, 1964.
- Prucha, Francis Paul, ed. Americanizing the American Indians. Cambridge, Massachusetts, Harvard University Press, 1973.
- _____. The Churches and the Indian Schools, 1888-1912. Lincoln, Nebraska: University of Nebraska Press, 1979.

- Rogin, Michael Paul. Fathers and Children: Andrew Jackson and the Subjugation of the American Indian. New York: Alfred A. Knopf, 1975.
- Sanders, James W. The Education of an Urban Minority: Catholics in Chicago. New York: Oxford Press, 1977.
- Seymour, Flora Warren. Indian Agents of the Old Frontier. New York: D. Appleton-Century Company, 1941.
- Shanabruch, Charles. Chicago's Catholics: The Evolution of an American Identity. Notre Dame: University of Notre Dame Press, 1981.
- Smith, Page. The Rise of Industrial America. New York: McGraw Hill Book Company, 1984.
- Sowell, Thomas. Ethnic America: A History. New York: Basic Books, Inc., 1981.
- Sutton, Robert P. ed, The Prairie State: Colonial Years to 1860. Grand Rapids: William B. Eerdman Publishing Co., 1976.
- Szasz, Margaret. Education and the American Indian. Albuquerque, University of New Mexico Press, 1974.
- Thompson, Joseph J. The Archdiocese of Chicago: Antecedents and Development. Des Plaines, Illinois: St. Mary's Training School Press, 1920.
- Tyler, S. Lyman. A History of Indian Policy. Washington, D.C.: U.S. Government Printing Office, 1973.

THESES AND DISSERTATIONS

- Allison, Sister Agatha B.V.M. "A Study of the Catholic Institutions for Dependent Children in the Archdiocese of Chicago Emphasizing Vocational Education." Master's thesis, Loyola University, 1933.
- Boden, Alberta Helen. "A Study of St. Mary's Training School, an Institution for the Care of Dependent Children." Master's thesis, Loyola University, 1942.
- Fisher, Rev. William David. "History of St. Mary's Training School at Des Plaines, Illinois, 1882-1942."

Master's thesis, Loyola University, 1942.

Hajost, Edward. "The History of Maryville Academy at Des Plaines, Illinois, 1882-1953." Master's thesis, De Paul University, 1953.

Klebaner, Benjamin Joseph. "Public Poor Relief in America, 1790-1860." Ph.D. dissertation, Columbia University, 1951.

ARTICLES

Banks, James A. "Ethnic Studies as a Process of Curriculum Reform." Social Education, 40 (1976), 76-80.

Bjorkquist, David C. "What Will Be the Future of Industrial Education?" School Shop, 45 (1985), 13-15.

Brodbelt, Samuel. "Education as Growth: Life-Long Learning." Clearing House, 57 (1983), 72-75.

Broudy, Harry S. "Educational Unity in a Pluralistic Society." School Review, 86 (1977), 70-81.

Demmert, William G. "Indian Education: Where and Whither?" American Education, 12 (1976), 6-9.

Elam Stanley. "Toward a Learning Society." Social Issues Resource Series. Reprint American Education, 1 (1975), 18-21.

Garcia, Jesus. "Ethnicity in Text books." Lutheran Education, 13 (1978), 152-61.

Goodlad, John I. "Where Are School Goals Beyond the Basics?" Educational Leadership, 40 (1983), 8-19.

Gow, Haven Bradford. "The President's Proposal for Tuition Tax Credits: Does it Violate the First Amendment?" Clearing House, 56 (1983), 8.

Handlin, Oscar. "Education and The American Society." Social Issues Resource Series. Reprint American Education, 1 (1974), 22-28.

Hirsch, E.D. Jr. "Cultural Literacy and the Schools." American Educator, 9 (1985), 8-15.

Leshner, Richard L. "Education and Business." NASSP Bulletin, 41 (1977), 98-103.

- McCluskey, Neil G. "The Nation's Second School System." Social Issues Resource Series, Reprint American Education, 1 (1974), 16-23.
- McMillan, Richard C. "Religion Studies and 'Back to Basics'-- Friends or Foes?" Educational Leadership, 38 (1981), 399-401.
- Nolte, Chester M. "Public Aid to Religious Schools." The American School Board Journal, 145 (1978), 35-45.
- Pierce, Wendell. "Education's Evolving Role." Social Issues Resource Series. Reprint American Education, 1 (1975), 20-29.
- Ravitch, Diane. "The Continuing Crisis in Education." The American Scholar, 53 (1984), 183-93.
- Schneider, William. "The Public Schools: A Consumer Report." American Educator, 8 (1984), 12-17.
- Welch, David I. "Education, Religion, and the New Right." Educational Leadership, 39 (1981), 203-208.
- Williams, Michael. "Multicultural/Pluralistic Education: Public Education in America." Clearing House, 56 (1982), 131-135.

APPROVAL SHEET

The dissertation submitted by Geraldine Augustyn Kearns has been read and approved by the following committee:

Rev. F. Michael Perko, S.J., Director
Associate Professor, Educational Leadership and Policy
Making, Loyola

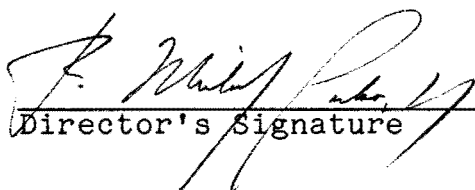
Dr. Gerald L. Gutek
Professor, Educational Leadership and Policy Making,
Loyola

Max A. Bailey
Associate Professor, Administration and Supervision
Loyola

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

16 April 1988
Date


Director's Signature